

ANCIENT INSCRIPTIONS

CEYLON

COLLECTED AND PUBLISHED FOR THE GOVERNMENT

BY

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The object of the present work is to give a collection of the inscriptions in Ceylon very much in the same way as the *Corpus Inscriptionum Indicarum* by General Cunningham, of which the first volume has appeared three years ago. Unfortunately the man to whom the work was entrusted from the beginning and who was particularly able to accomplish it has been compelled to interrupt it at a time when he first saw the fruits of his long and disinterested labour. Dr. Goldschmidt was appointed Archaeological Commissioner to the Government of Ceylon in 1874, and began to work in the colony from the beginning of 1875. He visited first the district of Anurādhapura, which is the oldest and most celebrated in Ceylon, and published his first Report on the 2nd September 1875. This Report, which has been reprinted in the *Indian Antiquary*, V. 189, contains an account of those inscriptions which are in the town of Anurādhapura and in the immediate neighbourhood, especially Mihintale. Dr. Goldschmidt had made Anurādhapura his headquarters, and visited from there successively the whole North Central province. His second Report is dated from Mihintale, 6th May 1876, and deals on the whole with the same inscriptions as the first, but in a more careful and accurate manner. The author very soon learned to distinguish between the ancient and modern inscriptions, especially from palæographical reasons, he found out that the characters used by the kings up to the fourth century A.D. are very much like the Aśoka character used in India, and that a peculiar Sinhalese character did not originate until the 8th or 9th century. About the intermediate period he was unable to judge, as there are no inscriptions in the Anurādhapura district which clearly belong to this time. At Polonnaruwa Dr. Goldschmidt found a large field for his activity, as this place had been recently cleared at the time when the Prince of Wales visited the island; a great number of inscriptions was discovered there, amongst which the most important is that of Parākramabāhu I. at the Galvihāra (No. 137). The rest of

the inscriptions at the second capital belong chiefly to King Niṣṣanka Malla and his successors, but a great part of the town is even at the present moment covered with jungle and remains for a later generation. From Polonnaruwa Dr. Goldschmidt turned towards Trincomalee, where, however, he did not discover any antiquities of importance, and thence through Batticaloa to Hambantota on the south coast of the island. At that time he was already suffering from the illness which afterwards caused his death, but he refused the opportunity that was offered him to proceed to a more healthy district. The inscriptions in the Hambantota district are nearly as old as those in the North Central province, but they are not so well preserved on account of the quality of the stone, and also because they are generally more exposed to the weather. Dr. Goldschmidt spent 10 months in this district, and visited all the places of importance down to Yāla, which is about 60 miles from Hambantota. He had to undergo great hardships, as the roads were in a miserable state and no bridges to cross the numerous rivers. The chief place of interest is the ruined city of Tissamahārāma, about 20 miles from Hambantota in the interior, where the immense dāgoba, erected by King Mahānāga, was just undergoing repair at the time when Dr. Goldschmidt visited the place. He climbed up the dāgoba and copied the inscription which is inside (No. 4), and has become invisible since the repair is completed. Subsequently, he went to Kirinde, Situlpawihāra, and Katragam, and afterwards along the south coast to Matara and Akuressa. Here he wrote his last Report (dated 11th September 1876), printed as Sessional Paper No. XI., and reprinted in the *Indian Antiquary*, VI., 318, which gives a survey of all the important inscriptions in the Anurādhapura and Hambantota districts, arranged in chronological order. Some of them he published in their whole extent with a translation, as that at Habarane (No. 61), the slab from Tissamahārāma (No. 67), the Mahākalattaewa and Abhayawaewa pillars (Nos. 110 and 157), of others he gave only extracts, as they were too long to be published in their whole extent, like the two tablets of Mahinda III. at Mihintale (No. 121), the large inscription of Parākramabāhu I. at the Galvihāra, Polonnaruwa (No. 137), and the Galpota of Niṣṣanka Malla at the same place (No. 148). The chief interest of the Report is the chronological arrangement of the

inscriptions, and the attempt that is made here for the first time to identify the names of the kings as given on the stones with those of the Mahāwansa. The inscription at Mihintale especially (No. 121), which was known to Turnour (Ceylon Almanac, 1834), but ascribed by him to King Sirisangabo I. (246-248 A.D.), and which is of peculiar interest for different reasons, has been correctly dated here for the first time, and in the same way all the numerous inscriptions of the 10th and 11th centuries. Dr. Goldschmidt visited a number of temples also in the Matara and Galle districts without finding any important inscriptions, then he returned to Galle suffering heavily from fever, but not giving up the hope to recover in a better climate. He went on translating the inscriptions and writing notes on Sinhalese grammar (which were printed in the Journal of the Ceylon Asiatic Society for 1879), until his strength failed, and he died the 7th May 1877, much lamented by his numerous friends and all those of the inhabitants of Ceylon who took a real interest in the history of their country.

With Dr. Goldschmidt's death a sudden stop was put to the archæological work which had been undertaken and carried on so well during more than two years. The reports published by him and reprinted some time later in the Indian Antiquary had roused the interest of most of the European scholars for the inscriptions of Ceylon. Unfortunately his papers were in great disorder, and it was impossible to send anything of them to be printed in the form they had at the time. Consequently I was appointed Archæological Commissioner in the beginning of the year 1878, and began my work in Ceylon in the month of May of the same year. I was engaged nearly three months in arranging Dr. Goldschmidt's papers, and in learning the Sinhalese language, before I could go out to travel in the ancient districts. My first trip was to Hambantota where I took up the work left unfinished by my predecessor. I subsequently visited the districts of Anurādhapura, Kurunaegala, Puttalam, and all those parts of the island of which I could get reliable information that they contained antiquities of historical interest. Especially the district of Kurunaegala, which had never been visited by Dr. Goldschmidt, proved to be very rich in ruins and inscriptions from the earliest times down to the 13th century, but here also the influence of the weather had

destroyed a great many valuable monuments. As for the district of Anurādhapura, I could consider the work of my predecessor as nearly perfect; I compared his transcripts with the originals whenever I thought it necessary, but found only very little to correct. The inscriptions at Polannaruwa have nearly all been photographed, as they are either on perpendicular rocks or on slabs and pillars; of the ancient inscriptions (before the 4th century A.D.), a great number are on flat rocks and could therefore not be reproduced by photography; of these I have made transcripts as carefully as possible and annexed lithograph copies to the collection. As for squeezes, those which I found amongst Dr. Goldschmidt's papers were nearly all spoiled, and also those which I made myself did not last long on account of the continual humidity they were exposed to, so that I had to abandon this way of reproduction altogether; besides, it could be applied in a comparatively small number of instances only, viz., where the rock was perfectly smooth and without any irregularities.

In the following collection I have tried to arrange the inscriptions chronologically, but this purpose could only be carried out to a certain extent. The oldest inscriptions, although they are comparatively best preserved, are sometimes very difficult to date, as the name of the king is either not given at all, or not in full, so that several persons might come in question. None of the inscriptions, down to the 12th century, is dated from the year of Buddha's nirvāṇa or from some other known era, but only from the reign of the respective king, which in most instances gives us no help at all. We are therefore reduced to the use of palæographical arguments, and these, of course, allow only an approximate conclusion, in which a century more or less is generally of no moment. The greater number of inscriptions (Nos. 25-96) belong to this class, especially all the cave inscriptions, which are scattered all over the island, just like the inscriptions on our modern tombstones. I very soon gave up the idea of dating any of these, as the same names continually occur on them, and also the style seems to have been stereotypic during many centuries. Some of the rock inscriptions, as the one at Habarane (No. 61), and also the slab from Tissamahārāma, have been dated by Dr. Goldschmidt in his last report, but he evidently was not satisfied himself with the results

of his calculations, and therefore I preferred to include these also amongst the inscriptions of uncertain date. A still longer space of time is that between the 5th and 9th centuries, which is filled up by a comparatively small number of inscriptions (Nos. 97-109). These also are of uncertain date, as none of them bears the name of a king, and the form of the characters only shows that they belong to these centuries. With the inscriptions of the 10th and 11th centuries we get on safer ground; although not even these are dated from a known event, they bear the name of a king, and it is only the question whether we adopt for this king the date given by Fournour in his *Epitome* or that given by the new editors of the *Mahāvansa*. Down from Parākramabāhu the inscriptions are dated from Buddhas nirwāna and in a few instances from the Çaka era. As the date of the nirwāna I have adopted the year 543 according to the Sīnhalēse chronology, as I consider the question not at all settled.

The time down to which I have tried to be as complete as possible in my collection is the beginning of the 16th century, to which the inscription at Kaelani (No. 162) and the second Dondra inscription (No. 163) belong. I am, however, aware that one or the other inscription of the 15th century may have escaped my attention, as I could not get proper information with regard to some districts in the Central province where this kind of inscriptions are mostly to be found. My attention was chiefly directed upon the ancient inscriptions down to the 13th century, which offer a philological as well as a historical interest; in the more modern ones the language is very much alike the conversational tongue of our days, and the historical interest which they offer is confined to their own country, so that I was glad to leave this part of the work to the few native scholars who are able to do it; besides, all these modern inscriptions are of such enormous length that the printing of them would have taken away more space than I could possibly spare.

In the translations I have been as literal as possible, however, not so literal as Dr. Goldschmidt was, for instance, in his translation of the Mahāk. inscription (No. 110). In the later inscriptions I have often adopted expressions of Mr. Davids and of Mr. Armour when they did not differ too much from the sense of the original words. I also have tried to imitate the style of oriental magnificence,

especially in the inscriptions of Niṣṣamka Malla, which, however, are not intended to be read one after the other, as in this case the monotony becomes ridiculous. I have inserted the texts and translations of the cave and smaller rock inscriptions in the first part and reserved the second and third parts for the longer ones, as I thought that these short inscriptions would not interrupt the context too much. The second part contains the texts of all the longer rock inscriptions as well as those of the pillars and slabs; here I have been as complete as possible, and even given transcripts of inscriptions of which no sense can be made out when a certain number of lines was legible (so, for instance, the large inscription at Mihintale, No. 20, and those from the Ruanwaeli Dāgoba, Anur. No. 21). The third part contains the translations of the texts in the second part, excepting those which are too much defaced and weatherworn, in some inscriptions also, which are comparatively well preserved, like the Galwibāra at Polonnaruwa, I was obliged to leave untranslated certain passages, as the language is very obscure, and no parallel is to be found for a great number of words.

The index of words which I have added at the end was intended to serve also as index for my article "Contributions to Simbuleso grammar" (printed as Sessional Paper No. XXI., for 1880). This is the reason why it contains a great number of words from the Sidat Sangarāwa, the Nāmawaliyā, and from the Elu poetry, which do not occur in inscriptions, but are otherwise of philological interest. It was my intention to add the references to the pages of the Indian Antiquary, where my article is going to be reprinted, but as no proof has reached me yet, I have been unable to do so up to the present. In the meanwhile I may say here a few words about the language of the inscriptions.

The Elu, or ancient Sinhalese, is a language that bears a close connexion to the so-called Māgadhi of the Aśoka inscriptions. Originally it knows only short vowels and single consonants, the assimilation is never expressed by doubling as in Pāli. The number of consonants is not the same in Elu as in Māgadhi, as there are no aspirates and no palatals (except in the oldest inscriptions). A further peculiarity of the Elu is the elision of

the nasals in a nexus, as, for instance, Abatala = Ambasthala, cada = candra, and many others; later on the inclination of the language changed totally, and nasals were inserted in great number where they have no right, as in maenda = madhya, mundu = mūrdhā, wejenda = vaṇij, &c. Of the palatals, c is changed to s, and further to h, or dropped altogether, and j to d, as in a few instances also in Pāli and Jainapīṭh.

Concerning the declension, we must first of all consider the termination of the plural *wal*, which has been made use of by Childers, in order to prove the Sanskrit origin of the Sinhalese language. He derives this *wal* from Sanskrit *vana*, a derivation which from a phonetical point of view is quite inobjectionable. However, *wana* or *wal* is not used in common Sinhalese at present, and seems never to have been so except in compounds, as *walwacasa* = *wanawāsin* (inscription of the 12th century). Again, the idea of using "a forest" indiscriminately for a multitude, a plurality, though familiar to poets, would it suggest itself as readily to the popular mind, from which the actual language sprung? The termination *wal* is not of recent origin, as had been intimated by Mr. James Alwis, but in the form *war* appears already in pretty ancient inscriptions, and was formerly even more extensively employed than at present. In the famous stone tablets at Mihintale, which belong to the 11th century, we find *dāwar*, *ganiwar*, and in Sāhasa Malla's inscription at Polonnaruwa *ganwar*. Later on, as other expedients presented themselves to distinguish the plural from the singular, this termination lost its place as a general termination, and, on the supposition that it owed its origin to Skt. *vara*, "best, excellent," it was retained by the Paṇḍits for the plural of words designating revered persons, such as *paṇḍita*, *guru*, and others. That this was actually the case is shown by the occasional conversion of *war* in *wārayau* in the Sanskritizing language of the 12th century.* If we want to derive the plural termination *war*, *wal*, from a Sanskrit root, I think it would be more natural to derive it from *vṛddhi*, "increase," which in Sinhalese appears as *waḍḍi*, *waḍḍa* (as well as in *waḍa*, "more"), and if shortened

* We have in Sinh. a word *wara*, "time" = Skt. *vara* another appears in *meheniwaru* = Pāli *samanipassayo*. The latter coincides with Prakr. *waru* "house," Hāla.

conformably to the tendency of medieval Sinhalese, could assume no other form but *war* or *wal*. It is, however, to be remembered that in Tamil the plural suffix for neuters is *kal*, and by the uneducated people this is very commonly pronounced *wal*; considering further the increasing apathy of the Sinhalese people in every respect, I think it by no means unlikely that they adopted a suffix like this from a foreign tongue.

The termination *in* or *en* of the instrumental and ablative is rightly explained by Childers, Notes, I., p. 6; we also find the termination *gen* for both cases, which is composed from the *go* of the genitive and *en* of the instrumental, for instance, *gamgen Mahāk*, and besides, in a few instances, *keren* for the ablative, and *ka* and *wisin* for the instrumental, as *janakukeren*, Amb. A. 28, *nisiyanhā*, Amb. A. 7, *piḷibadun wisin*, Amb. A. 18, *Mahindāhu wasin Mayil*.

The dative termination *ṭa*, or in its older form *haṭa*, is composed from *ha* = *syā* of the genitive and *arthāya*. It occurs for the first time in the inscription at Kaikāwa (No. 13), where we find both forms, the older one *waḍhacetaḥaṭa*, and the modern one *hikasagaṭa*. In the plural we have the same formation in *hamāṇaṇaṭaya* = *ṣṛamanāṇām arthāya* Hab. In the inscriptions of the 11th century we have *haṭ* and *aṭ* instead, as *maḥarajhaṭ*, Amb. A. 1, *himiyanaṭ*, A. 12, so also *melāṭ Mahāk*.

The terminations of the genitive and locative, which are the same in modern Sinhalese, are distinguished in the inscriptions. For the genitive we find down to the 4th century *sa* or *ha* = *syā* for the singular, and *na* = *nām* for the plural, as *hamiyana Tiss.*, and for the locative *hi* = *si*, which most probably corresponds to the pronominal suffix *swin*. This termination *hi* still exists in the 11th century in a few instances, but besides, and more frequently, we find a new suffix *ae*, as, for instance, *weherhi* and *weherac*, both in the Ambasthala inscription, *urehi* = *urasi*, Mayil. In the plural we have *chi* = *ehhis*, for instance, *hawuruduyehi*, Ell. P. The genitive is universally expressed in later times by the suffix *ge* = Sanskrit *gṛiha*, "house." In the inscription at Mahākallaṭṭaewa we find besides the locative in *ae* used as genitive, for instance *Nawayac*, *nawa turac*.

Besides this, we find already in the inscriptions of the 11th century the so-called indefinite declension both for the singular and plural, as *sat denakhat*, "to seven persons," *Mahāk, dasa yahaḥak*, "ten yālas," *Amb.* Also the modern *denek*, connected with numerals (*Childers' notes*, II., 12) in its older form *janak*, is used frequently, for instance, *kaebiḥi doḷos janakhat*, *Amb. B. 49*.

We now pass to the numerals. For *eka* we find *ek* in the inscriptions at *Mahākalattaewa* and *Galwihāra*. For two the oldest form is *do*, *Hab.*, later on *de* in the inscriptions of the 11th century, and still later the modern form *deka*, as in *dekin*, *P. P. 36.*, *dekaṭa S. M. B. 3*. I do not think with *Childers* (*Notes II, 2*) that this exactly corresponds to Sanskrit *dvika*, but most probably it is the identical formation. The ancient suffix *ka*, well known in Sanskrit, more frequently employed in Pāli, found its widest sphere of action in ancient Sinhalese, not only in nouns and adjectives, but even in participles, as *likitaka*, *dinaka*, *niyataka*. Later on this *ka* frequently changes into *ya* (more correctly *ka* is lost and *y* interposed to avoid hiatus analogous to the *yaṣṛuti* in Jainapṛākṛit), with which we find it struggling in the inscriptions of the 4th century A.D. In *deka* *ka* was probably retained by the analogy of *eka*, "one."

The other numerals have the following forms:—

3, *tawaka*, on the slab from *Tissam*. (No. 67), later on *tun=trīpi* and *tunaka*; the ordinal *tunwan*.

4, *catarā*, *catari*, *catiri*, frequently found in inscriptions down to the 4th century; from this is derived *satar Mahāk*, *sataraka*, *Gp. A. 17*, the ordinal *satarawanna* and the modern *hatarā*. Besides we have another corrupted form, *siwu*, in the inscriptions of *Niṣṣamka Malla*, and a contraction from this, *su*, in compositions, as *suwisi*, 24, *supanaes*, 54. The form *catu*, *P. P. 24*, affects an old style of language.

5, *paca*, *Tiss.*, later on *paś*, from which the modern *paha* derives.

6, *caka*, *Hab.*, later *sa*, *Amb. B. 38*, *sakak*, *Wand. 14*, *sāka*, *D. I. 8*, hence *saya*, *haya*.

7, *sata*, *Mahak. Satak*, *P. P. 24 (?)*.

8, *aṭa*.

9, nawa, Mal. mod. *namaya*.*

10, dasa, mod. *daha*.

The numbers between 11 and 19 are in the inscriptions of the 11th century, as follows: 11, *ekołos*; 12, *dołos*; 13, *tełos*; 16, *sołos*; 19th *dasanawawanne*.

20, *wisiti*, Hab. mod. *wisi*; 40, *catalisa*, Hab. This numeral is written with *l*, not *l̥*, and so is one of the few exceptions to the rule generally observed in Sinhalese down to a pretty late period that the Cerebrals *r*, *t*, *d*, or Dentals influenced by *r*, change into *l̥*. In composition *sālis*, for instance, *paṇsālis*, 45.

50, *panaes* or *panas*, or *wanaes* in the 12th century.

60, *haetæ*, for instance, *Haetædāge*, "the 60 days house" at Polonnaruwa.

80, *asuway*, in compounds *asū*.

90, *anuwa*, in compounds *anū*.

1,000, *sahasa*, *sahasī*, *sahasaka*. The present form *dāsa*, contracted from *dahava*, is = *daçaçata*. If we were to derive it, with Childers (notes, II., 4), from *sahasra*, it would be the only instance of the change of *s* to *d*.

Of the old form of the ordinals I found only two instances: *duti*, "second," in the inscription at Kaikāwa (13), and *tatiya* in Meghawaṇṇa's inscription at the Ruanwaeli Dāgoba. In the 11th century we find throughout a form terminating in *wanna*, as *tunwanna*, *satarawanua*. I cannot account for the origin of this form, but most probably it is the same as the modern *weni*, which Childers (Notes, II., 4) identifies with Skt *gūṇa*. The chief objection to this explanation is that we never find it written with *ṇ* in inscriptions, and *ṇ* and *n* are very seldom confounded in older times, though hardly distinguished in the present language. Perhaps *wanna* may be identical with *gāṇanā*, which we meet in the form *gannak* at Amh, B. 5. In this case we should have here a second instance for the change of *g* to *w*, which we assumed in explaining the Plural termination *waḷ*.

The adjectives are uninflected in Sinhalese just as in English. It is difficult to say whether Childers (Notes, II., 5) is right

* Mr. Childers (Notes, II., 3 note), among other instances of the change from *w* to *m* quotes Pali *bhamu* = *bhava*. I believe Prākrit *bhumaś*, Zend *brīwa*, make it unquestionable that *bhamu* is an inversion of *bhuma*. The Sinhalese has *baema*.

in assuming that this custom is derived from the karmadhāraya compounds in Sanskrit, or whether the adjective lost its inflexion as being unnecessary in connexion with a substantive. There is, however, one point remarkable in Sinhalese, viz., the fact that it contains a great number of adjectives which in reality are substantives, as, for instance, *narakayi*, "this is bad" (so already *narakūdi* in the inscription of Lag Vijaya Singa, (No. 157), *lābhayi*, "this is cheap," *mekka yasayi*,* "it is glory." We have analogies to this way of expression in common speech, for instance, "she is a beauty," "this is perfection," but not to such extent as in Sinhalese. I think it is a truly Oriental expression, an instance of that exaggeration which the Oriental always is inclined to put in his speech. Compare Pāli *mātugāmo nāma pūpo*, "woman-kind is sin," and many expressions from the Bible, as *nnathema sit*. In Sinhalese the substantive not only was used so in the position of a predicate, but from this very usage came to be a real adjective also in connexion with other substantives, hence *yasa deya*, "a nice thing."

Pronouns:—The nominative singular of all pronouns in Sinhalese is originally a genitive: *mama* = Skt. *mama*, to = *tava*, *ohu* = *asya*. I do not think it necessary to resort to Childers' explanation according to which *mama* became to be a nominative from being used in such relative constructions as *mama giya ge*, "the house to which I went," *mama karann deya*, "what I am doing." I cannot persuade myself that the relative construction was frequent enough to work such a change. This construction, though exceedingly common in Pāli, owes its origin to the later Pāli style, which was certainly very much influenced by Sinhalese, though probably not to such a degree as mediæval Latin was by the Romance vernaculars. In Sinhalese the genitive has in many cases assumed the position of the accusative, and there is only one step further from the accusative to the nominative.

* *Yasa* is probably genuine Sinhalese, but in later times the Sinhalese have also adopted the tatsamas *yasasa*, *tejasa* (for this is the form in which Skt. neuters terminating in *s* are introduced into later Sinhalese), hence the notion arose that *sa* signified the substantive while the word without this addition was employed adjectively. There is a word *wesasa*, "change, difference," which I believe to be derived from *viçeshena* through the intermediate stages *wesesana*, *wehesana*, *wesana*, *wenasa*; now this word, though also used adjectively in predicative position (*mē hoboma wenasayi*, "this is very different"), was still felt as a substantive, and on the analogy of *yasa*, *yasasa*, and adjective *wena*, "different, other," was formed to replace the lost adjective *an* (*anyu*) which now in the form *anik*, *anit*, is used for "the other."

For the possessive pronoun of the first person plural we have the form *apa* in the inscription from Tissamahār. (No. 67) and Baḍagiriya (68), and the same also in the 12th century. For the personal pronoun we have the older form *aep* in the 11th. Both these forms owe their origin to the rustic pronunciation of *ambe* as *ambhe* (comp. Oriya *ambhe* Beames), *abe*, &c. Instances are not wanting in Sinhalese of a sonans being hardened into a surd. Thus we find *yāku* = Skt *yavagu*, *Mekawana* = Meghavarṇa, *Naka* = Nāga, *podu* = bindu, *watura* = *wadura* from Skt. *avajjhara*.*

For the second person we have no ancient form, except to Gp. A. 10. For the third person we have the regular form of the Plural in inscriptions down from the 11th century.

For the demonstrative pronoun *me*, we have the older form *ima* in the second inscription at Tonigala (No. 1b), and for *e* the older *eta* at Habarane (Childers, II., 7).

For the reflexive pronoun we find the form *tamā* in inscriptions down from the 11th century, and besides a form *tumaha* gen., at Habarane, *tumā*, Ell. P., &c.

For the interrogative pronoun we find an older form *kumak* in Niṣṣaṃka Malla's inscription at Dambulla. This leads us to the conclusion that the modern form *mokada* is not, as Childers suggests (Notes, II., 8), a demonstrative which requires the particle *da* to complete its interrogative sense. *Kumak* is Skt. *kim* with the suffix *ka*; *da* is originally the same as the copulative particle *da* = *ca*, and, therefore, could never be used to turn a demonstrative into an interrogative. *Mokada* is *kumak da* with loss of the first syllable; the dative *kumaṭa*, "to what end," exists in literature. For Pāli *kīva*, we have *kīpa*, S. M. A. 14.

For *eyin* we have the older form *ebeyin*, P. P. P. B. 3, which shows that it is to be derived from *ehetunā*. The forms *ese*, *mese*, *kese*, also occur in inscriptions, but not before the end of the 12th century.

† Dr. Goldschmidt considered the word *paramaka* very frequent in ancient inscriptions as identical with *brahmaka*, and translated it accordingly in his reports. The reasons why I did not follow him in this respect are, firstly, because we find the word *brahmaka* in the form *bamana* in the inscriptions of Galvāhāra (No. 54) and Nāgirikanda (No. 97, ancient name *Bamanoḍḍiriya*); and secondly, because in later inscriptions *paramaka* or *paramaka*, Pī *paramuwan*, always signifies "king," see, for instance, the inscriptions at Mayyāgastota (No. 126), Inḍinimīṭṭiya (113), Polonnaruwa (119).

As regards the derivatives *koccara*, *occara* (Childers, II., 9), we have a form *witara*, Hab. 7, which shows that they are composed, not with *vicāra*, but with *vistāra*, "extent." The change of *st* to *ce* is rather unusual and cannot even be explained by the influence of an *i*, as in *pāwicci* = *pravṛitti*.

Verb.

The verbal forms which we find in the older inscriptions are comparatively few. In the cave inscriptions we only meet with the participles *dine* and *niyate*. In the older rock inscriptions we find, besides, the first person singular, *dinami*, and plural, *dinamaha*, which both are clearly compounds of the participle *dinna* with the respective persons of the verb as "to be." The forms of the aorist are *dakihi* = *adrākshīt*, *kahi* and *karihi* = *akārshīt*, *likihi* "he wrote," besides a passive form *savayitha* Kottar. Of participles we have *niṭhala*, most probably a mistake for *niṭhila* = *niṭṭhita*, *ṭabiya* = *sthāpita*, *kaḷa* = *kṛita*, *saṃata* = *saṃāpta*, of Absolutives, *koṭa* = *kṛitvā*.

In the 11th century also the verbal forms are not numerous. The long inscription on the two tablets at Mihintale (No. 121) knows only infinitives and participles (comp. my article, J. C. A. S. 1880, p. 11), the others have a few inflected forms, as *denamo*, "we give," evidently derived from *dinamaha*, *dunamaha*, "we gave," derived from the participle *dunu* = *dinna*; *wadāḷa* and *wadāḷeyi*, from *wadāraṇawā*, "to declare," in the inscription from Mahākallattawa (No. 110), are participles (comp. J. C. A. S. 1879, p. 27), and *denu ladi*, *ib.*, although it may be derived from the aorist *aladdhi*, can just as well be a participle for *laddham*.

All these forms are clearly made after the analogy of the Sanskrit flexion. Also later on we find a few of the same kind, as *kerem*, P. P. 9, = *karomi*, *ganit*, *kaenditi*, *nasiti*, R. D., *demi Thūp.*, *danayi* = *jānāsi*, Gp. A. 11, *dakuṭu* = *drisṭvā*, Gp. B. 7, the latter, however, formed after a false analogy. These forms, however, become more and more rare, and at present they are quite out of use. The new forms which we find instead are all formed after different principles, thus, for instance, at P. P. P. 35, 36, we have three third persons plural, *kaḷāhu*, *kaewo*, and *nasiti*, which are all formed differently. A new mode of expression which we find from the 12th century down to our time is the so-called

honorific terminating in *seyek* or *maenaewi*, as, for instance, *wadāranaseyek*, *dakwana seyek*, &c. Dr. Goldschmidt, J. C. A. S. 1879, p. 29, believed to have found this way of expression in a somewhat different form already in the 11th century, but the question is not quite settled. A form of the new future we have in *karannāba*, P. P. P. B. 24. About the origin of the same I am doubtful, and also I see no reason why at present it is always written with a palatal *ū*.

The participles are generally only slight modifications of the Sanskrit and Pāli forms, thus *baṭ*=*bhrasbṭa*, *kaḷa*=*kṛita*, *maḷa*=*mṛita*, *dina*, *din*=*dinna*, *giya*=*gata*, *gat*=*gṛihita*, *duṭu*=*ḍṛisbṭa*, *un*=*sanna*, *atula*=*āstrita*, *upan*, *upāeni*=*utpanna*, *bun*=*bhinna*, *tet*=Pāli *tinta*, *lat*=*labdha*, &c.

The gerunds terminate in *ā* or *ū*, as, for instance, *maerū*, *Abbay*, *naengū*, *paḷā*, *tabā*, *Amb. A. 57*, *tubū*, *ib*, *kiyu*, *kaepu*, *sisārā*, *naṃwā*, *dewā*, *enwā*, *durulā*, &c. The infinitives generally terminate in *ae*, as *raekae*, *genae*, *kiyae*, *dekae*, *kaerae*, but also sometimes in *ū*, as *gannā*, *wadnā*, &c.

The alphabet of the cave inscriptions is the oldest form of the Aṣoka character without any modifications, except the angular form of the *s*. Dr. Goldschmidt (*Academy*, XI, p. 139) believed this to be a peculiarity of the Sinhalese, and to represent the palatal *s* (ç), but this is not very likely, as the sign is used in ancient inscriptions indiscriminately for both kinds of *s*, and besides Dr. Burnell (*South Indian Palæography*, pp. 27, 28) has pointed out that it occurs also in Indian and Javanese inscriptions. This sign, as well as the round one generally in use for *s*, are both derived from the Phœnician sign (ω). This oldest form of the alphabet is used also in the oldest rock inscriptions, as that at *Tonigala* (No. 1), *Eriyāwa* (42a), *Dambulla* (3), and generally as far down as the beginning of the 4th century A.D. An exception is only to be stated with regard to the *m*, which has the round form of the Aṣoka character only in cave inscriptions, and in all others the more angular one, as given in Burnell's *S. I. P.*, Plate XIII. In some inscriptions of the 4th or 5th century belonging to the *Hambantota* district, as, for instance, the *Naygalwihāra* (No. 75), we find already a beginning of the new round character, inasmuch as the vowel *i* above the consonants is not expressed by an angular line, but by

a curve. Generally, however, the square character must have been in use down to about the 8th century. Unfortunately we have only very few inscriptions between the 5th and 9th centuries, and these are all written in a kind of square character with occasional curves only; in the 10th century the round character is firmly established, and from thence it has undergone very little change down to the present day, so that the inscriptions of the middle age are legible to any educated native. Some characters, like a, k, m, have still a more ancient form on the stones of the 11th century than that which is in use now, and show the gradual change the alphabet has undergone.

An alphabet altogether different from the others is used in one inscription only (No. 103), and here I am doubtful not only with regard to the alphabet, but also with regard to the language of the inscription.

With regard to the contents of the inscriptions, I am bound to state that I have been greatly disappointed. Most of them are religious, they contain grants to different temples, but no historical information. The construction of tanks and other irrigation works is a subject continually repeated in the ancient inscriptions down to the 4th century, excepting only the cave inscriptions, which contain almost nothing but names, and a few others like those at Ratgallaëgama wihāra, Mediyāwa (No. 64), and Rājanganē (65). Later on we find more interesting subjects and the inscriptions on the whole become longer and longer. In the 10th and 11th centuries we also meet with grants, but not in the short and abrupt form which was usual in earlier times. The pillar inscriptions are very much like those of the Indian kings which have been published in the Indian Antiquary.

An especial interest is attached to the two inscriptions at Mihintale, that on the plinth course and that on the two tablets (Nos. 114 and 121). They give a very detailed description of the life in the large Buddhist monasteries of the 11th century, and show how little then remained of the ancient simplicity of the order as it was instituted by Buddha. The wihāra at Mihintale had a large property of its own which reached to the south as far as Mineri and to the north as far as Padiwil (if the identification of the names is correct), free from taxation, and

well with what the Mahāvansa relates about Parākramabāhu. Thus, for instance, the same feats we meet with at the beginning of the Galpota (No. 148 A, 8-10) are related concerning Parākramabāhu at Mah. 67, 41-48. As Niçṣaṃka Malla's reign is dealt with very shortly in the Mahāvansa (cap. 80, 20-26), and as, on the other hand, Parākramabāhu tells us nothing about his campaigns in his inscriptions, it is possible that some of Niçṣaṃka Malla's deeds may have been put on Parākramabāhu's account in the Mahāvansa. Unless we assume this, we would be compelled to believe that all what Niçṣaṃka Malla tells, and continually repeats, about himself in the inscriptions is nothing but lies from beginning to end. Such a supposition would be rather hard in the face of other facts which he relates, and which certainly are true, as for instance his birth at Siṃhapura, his parentage, and arrival in Ceylon, &c. It is, however, probable that his campaigns in India were not so glorious as he pretends, and that, therefore, he appropriated to himself part of the splendour which his predecessor had won in that country.

It is very likely that some years hence, when the ruins of Polonnaruwa will be cleared a little more, some new inscriptions will be found which may settle this question. Those that are known at present, and which are scattered all over the island, offer continual repetitions of the same subject, mostly with the same words. The pillar of Kaḍḍigatta (No. 152a), which alone is original in its contents, is unfortunately very much defaced, so that only a part of the inscription can be read with certainty.

The later inscriptions which I give here have nearly all been published before by Mr. Davids and by L. de Zoysa, and so I could confine myself to correct the transcript and the translation in a few places, without entering into the contents more especially. The respective articles are in the journal of the Ceylon branch of the Royal Asiatic Society, which is now accessible also to European readers.

Before concluding, I beg to express my thanks to the Governor of Ceylon, Sir James Longden, for the assistance he gave me in the pursuit of my work, when in the colony, to Dr. R. Rost of the India Office, who supplied me liberally with all the literature

from Europe necessary for my purpose, and to Mr. T. W. Rhys Davids, who by his advice supported and encouraged me up to the conclusion of my task.

Berne, October 1881.

E. MÜLLER

PART I.

GENERAL ACCOUNT OF THE INSCRIPTIONS.

The early history of Ceylon, as given in the old chronicles Mahāvansa, Dipavansa, Rājāwaliya, etc., cannot be considered as history in that sense of the word in which it is now generally used. Mahānāma and the author of the Dipavansa, although being natives of Ceylon, did not intend to write a history of their country, but a history of Buddhism, and therefore the conquest of Ceylon and all the events up to the time of Devānam Piya Tissa were to them merely a sort of an introduction. The author of the Rājāwaliya, although his intention certainly was to write a chronicle of the Sinhalese kings, is not at all satisfactory in his account of the two first centuries, and seems very anxious to leave this territory in which history and mythology are so easily confounded. The Mahāvansa and the Dipavansa have been made use of by several scholars in order to fix the date of the Nirvāna, which, according to the Sinhalese tradition occurred in the same year, when Wijaya landed in Ceylon. The whole story of Wijaya, however, is so fabulous that very little importance can be attached to this coincidence from a chronological point of view. Besides the history of Buddhism is not so closely connected with the object of the present work that I should think it necessary to enter especially upon the question of Nirvāna, which has been discussed so much during the last years.

There is, however, one point in the tradition about Wijaya, to which especial attention must be called here, as it is of great importance for the early history of Ceylon, viz., the name of the place where Wijaya is said to have landed. This place is universally called Tambapanni or Tammanna Nuwara, and whether it was really Wijaya that landed there or some other prince, it seems out of doubt that this was the name of the first settlement of the Gangetic immigrants in Ceylon. The question arises, in which part of the island we have to look for this settlement. The general belief in Ceylon up to a recent date was, that it is about seven miles to the east of Puttalam,* not far from the river Mioya, where some ruins have been discovered in 1836 (Cassie Chitty Journal of the Royal Asiatic Society, VI, 242 ff.) The place is neither on the seaside nor on the border of the river, and this makes it very unlikely that it could have been a first settlement. The ruins consist of a set of pillars which formed a

* The place is given wrong on Fraser's map; it is to the north of the Anurādhapura road, about four miles from the new bridge over the Mioya. I may mention here a curious etymology of the name Puttalam, given by Pridham II., 645, who says, that it literally means a society of young men, and derives this name from Wijaya's having landed here.

building 30 feet long and 20 broad, and a large stone slab originally covered with an inscription which is now almost totally effaced. The only legible characters on it belong to the 11th century. In 1878 the place has been visited again, and a *dāgoba* was excavated and opened, which, however, contained nothing but two chanks. The settlement may be an old one as most of the settlements in the district between Puttalam and Anurādhapura, but there is no evidence that goes back beyond the 11th century, and the name Tammana Nuwara may have been brought from some other part of the island.

Another view, about the site of Tammana Nuwara is that given in the *Rājāwaliya* (Upham, *Sacred and Historical Books of Ceylon*, II, 168, and III, 363, where the words between brackets should be cancelled). There it is stated that when Wijaya and his followers were sailing towards Rana Rata (Rohana, the southern part of Ceylon), they perceived the *Samantakūṭa Parvatā* (the Adam's Peak) and they concluded that it was a good country for them to reside in, and they landed at Tammana Toṭa. To this the translator remarks in a note that it is a ferry in Wanny, but this is evidently a mistake, as Wanny is in the northern part of Ceylon, and, besides, in the interior, not on the sea coast. Burnouf, in his *Recherches sur la géographie ancienne de Ceylan* (Paris, 1857), p. 32 ff., has already pointed out that the passage of the *Rājāwaliya* can only refer to the mouth of the river Wellawe (about seven miles to the west of Hambantota), and that the following events given in the books, especially the foundation of Upatissanuwara, in the northern part of the island, forbid us to assume that Tammana Nuwara could have been on the south coast.

Burnouf's own opinion, which he substitutes to that of the *Rājāwaliya* (I. i. p. 40) is that Tammana Nuwara is the same as the modern Tamblagam,* in the Bay of Trincomalee. His principal argument for assuming this opinion is, besides the similarity of names, the fact that, according to the *Mahāvamsa* (Turnour p. 54) Panduwāsadewa, the nephew of Wijaya, in coming from India landed at *Gonagāmakatittha*, at the mouth of the *Mahākandara* river. He identifies the *Mahākandara* with the *Mahāwaeligangā* (or, as he incorrectly writes, *Mahāvilagangā*, "The River of the Great Valley"), which runs into the Bay of Trincomalee. This identification, based on the similarity of names, is not worth more than that with the *Kantalai* tank given some pages before. The *Mahākandara* is the present *Aripo* River, or *Malwatlaoya*, which runs into the sea near *Silavaturei*, on the west coast. The *Mahāwaeligangā* (in Pāli *Mahāvālukāgangā*, "The Great Sandy River") is simply called *Gangā* in the *Mahāvamsa*, as f. i. pp. 166, 254, and therefore Ptolemy calls it *Ganges* (Emerson Tennent I., 41).

If the second colony under Panduwāsadewa landed at the mouth of the *Mahākandara* river, it is very likely that the first

* Tamblagam is *Tambūlagāma*, "the betel village."

† There is another river *Rappukandara* in Rohana (*Mah.* 146, 197).

one may also have landed somewhere in that neighbourhood, and that the first settlements, viz., Tammaua Nuwara and Upatissagāma, must have been on the west coast of the island. In assuming this, of course, we must give up the idea that they came from Bengal with the north-east monsoon, as in this case they never could have reached the west coast. But I think it much more likely that they came from the south of India, as a sea voyage from Bengal to Ceylon without a fixed destination would suppose a much more enterprising spirit than the Indians ever had. Besides, Lassen (*de Taprobane insula veteribus cognita*, p. 6), and after him Caldwell (*Comparative Grammar of the Dravidian Languages*, p. 121), have pointed out the fact that Tambapanni was originally the name of a river in Tinnevely, which the immigrants brought with themselves to Ceylon, and Burnouf (*Journal Asiatique*, 1828, p. 267) goes so far to say that the name of Tinnevely or Tirunevely is only a mutilation of the Tamil Tambirapanni.*

If the immigrants came over from the south of India, it is clear that they must have landed on the west coast of the island, most probably at the mouth of one of the rivers. For the second immigration under Panduwāsadewa we have the testimony of the Mahāvamsa (see above) that it was the mouth of the Mahākandara river where they landed, and it is also proved by the site of Upatissa Nuwara, the modern Tantrimalei, on the road from Madawacchi to Manaar, not far from the Aripo river; it was a station they had to pass on their way from the sea coast to Anurādhapura, their final settlement.

Concerning the landing of the first expedition Valentyn gives, besides the places already mentioned, viz. the mouth of the Wellawe river and Tamblagam, two more: Manaar and Mantota which are close together on the west coast. There is no direct proof for either of the two places, and I do not believe that Mantota is an abbreviation of Tammanatota, but I think it very likely that the immigration took place somewhere on this part of the coast, and proceeded from here along the Aripo river towards Anurādhapura. There are ruins at Tantrimalei and in some other parts of the Manaar district, which prove that there was an ancient civilisation in this part of the island, although it is difficult at present to say exactly how ancient it was.

If we have come to the conclusion that the Aryan immigrants came over to Ceylon from the south of India, it still remains to decide what their original home was, for their language, the Sinhalese, shows clearly that they could not be natives of the Deccan. According to their own tradition in the Mahāvamsa (p. 43 ff.) and Rājāwaliya (Uttara II, 164) they descend from the kingdom of Lāla or Rādā, the southern part of Bengal (Burnouf, l. l. p. 61), next to Gauda, which is the Bengal proper.

We have no reason to doubt this statement, but as a proper historical proof is wanting, the matter can only be decided by comparing the languages of the two countries, and this I have tried to do in my Contributions to Sialalese grammar, p. 1 ff. Perhaps that it may be possible hereafter to find the exact way the emigration took in coming from Bengal if we succeed to identify the names of the places Wijaya is said to have touched, in the story, at Mahāvamsa, p. 46, viz., Naggadīpa Mahindadīpa and Suppāraka.* His marriage with the Princess of Pāṇḍu (Mahāv. p. 52) also shows that he had connexion with the south of India.

Whatever we may think about Wijaya and his journey, there can be no doubt that the immigration of the Gaagetic tribes into Ceylon must have taken place at least a century or two before Aśoka, for at that time we find them already occupying the whole of the island down to Māgama,† excepting only the west coast, which most probably was a jungle. The art of writing, however, seems not to have been known in Ceylon as early as in India, for we have not only no inscriptions from the time of Aśoka, but nothing even older than the first century B. C. Those inscriptions, which I have placed at the head of my collection, belong most probably to the reign of Wattaḡāmini (88-70 B. C.), but none of them are dated, and the facts related in them do not point with necessity to a particular king, so that my identification rests on the coincidence of names and on paleographical reasons.

The oldest inscriptions are all either rock or cave inscriptions; only two slabs are known to me, which are both in the Colombo Museum, viz. one from the Ruanwaeli Dāgoba, Anurādhapura, and one from Tissamahārāma in Hambantota. Pillar inscriptions we find in great number down from the ninth century. The cave inscriptions are nearly all in the same style; first the name of the donor, generally preceded by the epithet Parumaka, then the name of his father with the same epithet, and, to wind up, with the typical form: *lene agata anagata catudisa sagasa*. Similar inscriptions I have found, hundreds and hundreds all over the island, with a very limited variety of names employed in them; especially favourite are the names Tissa, Abhaya, Gāmini, Surakita. I only give a small number of those that have a peculiar interest attached to them.

The rock inscriptions are of various age and character. The oldest are certainly as old as the cave inscriptions, and also very much like them, as, for instance, those from Tonigala (No. 1.) and Eriyāwa (No. 42a). They are generally found near tanks, and relate the construction of the tank and the dedication of the same to a temple. There is, however, a greater variety of names

* Burnouf l. i. p. 69 has identified Naggadīpa with Nāgadīpa where Buddha paid a visit (Mahāv. 4, 5) and with the Nāgadīpl of Ptolemy, but this does not help us much (comp. Sir Coomara Swāmi's Dāthāwamsa, p. 31.)

† The kingdom of Māgama was founded by Mahānāga, brother of Dewānāmpiya Tissa about 300 B. C. (Mah., p. 130.)

and also of grammatical forms which allow us to form an idea about the language of that time what form the cave inscriptions alone would be impossible. On the whole we can establish the rule that the older these inscriptions are, the better they are preserved; they are generally on the flat rock, exposed to all the influences of the weather, and still the greater part of them have not been damaged in the least, the letters being cut in some places almost an inch deep. The more modern ones, on the contrary, have been defaced to a great extent by the weather and also by the carelessness of the natives, who are in the habit of burning straw and chaff on these rocks; in a few instances even I have heard of inscriptions being destroyed wilfully by the natives, either in hope to find a treasure buried underneath, or in consequence of the mysterious charm attributed by them to the ancient Nāgari character.

The inscription I have placed as No. 1 is from Tonigala (Toṇi in Tamil "a boat") 1½ miles from Puttalam on the road to Kurunaegala*, and a quarter mile to the east of the road. A transcript of it, not free from mistakes has been published by A. O. Brodie, in the Journal of the Ceylon Asiatic Society, 1853, p. 81. There are two different versions of this inscription, one (a) is engraved on a shelving face of rock about 20 feet above the level of the tank Kuḍawaewa; the other (b), more perfect, on a flat rock which is almost totally overgrown with jungle, a quarter mile from a. The letters of both are about a foot long and nearly an inch deep. The persons mentioned in the inscription are two: Tisa, son of Abhaya and Gāmini Abhaya. On account of the form of the character, which is the oldest we meet in Ceylon, I take this Gāmini Abhaya to be either Duṭṭhagāmini, 161-137 B. C., or Waṭṭagāmini, 88-76 B. C.; but the title Dewanapiya, beloved of the gods, rather points to the latter; he was the youngest of three sons of King Laḍḍhatissa, the brother and successor of Duṭṭhagāmini (Mah. p. 202). The names of the localities, Acagirika,† Acanagara, and Tawirikiya nagara cannot be identified; the tank mentioned is most probably the Dūratissa tank in Robana (Mah. 79, 32).

2. Gallena wihāra. This is a large rock temple, about four miles to the west of Maḥāgalkaḍawala, a village on the road from Pādeniya to Aanrādhapura, not far from the Kalaoya river. There are five inscriptions at this temple, three of them cave inscriptions, two on the perpendicular rock; the contents of the five are almost to the word the same, but one of them is at least two centuries older than the others; it is on the rock left hand from the entrance to the small temple, about 12 feet from the ground. The contents are the same as those of most

* This place also is given wrong on Fraser's map; it must be on the other side of the road.

† Acagirika is formed like Acchagallaka Mah. 127, 205; accha generally means "bear," but I think here it is to be taken as "open, unfortified." Tawirikiya, then, would be the Sinhalese tawura "solid, firm." The opposite of Acchagallaka at Mah. p. 127 is Rahagallaka, "the hidden rock."

of the cave inscriptions (except the title Dewānapiya* which we generally do not find in them) and its chief interest lies in the fact that it still uses the long vowel *ā* and the aspirate *bh*, which shortly afterwards disappeared from the language; in the four other inscriptions we find *a* and *b* instead.

3. Dambulla wihāra. This is the celebrated rock temple which, according to tradition, was founded by King Wattagāmini† and afterwards repaired by Niṣṣanka Malla, at an expense of 600,000 pieces of gold, from whence it derives the name Suvarṇagiri guhaya "the cave of the golden rock." The inscription is on the overhanging rock, above the entrance to the first temple, not very high from the ground, and in a place entirely protected from the weather. It was published by T. W. Rhys Davids, in the *Indian Antiquary*, 1873, p. 248, but he ascribed it to a son or brother of the great Dewānampiya Tissa, which for two reasons I think impossible: (1) no inscriptions are known in Ceylon as old as Dewānampiya Tissa: (2) the temple at Dambulla is not known to have existed before the time of Dutthagāmini or Wattagāmini. The combination Gāmini Tisa‡ does not occur in any other inscription, and therefore I believe that we have to correct Gāmini putasa Tisasa, and that it refers to the same Tisa as No 2.

4. Tissamahārāma. This place was comparatively little known before Dr. Goldschmidt visited it for the first time, I think, in 1870. It is described in *Forbes II*, 1877 ff., in *Pridham's Ceylon and its Dependencies*, II, 584, but Emerson Tennent does not even mention the name. I was greatly disappointed when I visited the place, as I had been told that the ruins were very extensive. All I found at the time were two octagonal inscribed pillars, one at the Sandagiri wihāra, and the other the so called Aetabaenduwa, about half mile from the temple near the tank (about these see later on). Dr. Goldschmidt found besides a large slab which has since been taken to Colombo, and the inscription of King Ila Nāga, which is inside the dāgoba, and was only visible as long as the dāgoba was being repaired; this inscription is the oldest and most interesting amongst those at Tissamahārāma. The Nāgamahā wihāra, which is mentioned here, was built, according to Mah. p. 130, by Mahānāga, the second brother of Dewānampiya tissa, who founded the kingdom of Māgama. It is the largest and most celebrated dāgoba at Tissamahārāma. Besides there is the Yatthāla wihāra where King Yatthālaka Tissa was born (Mah., p. 130), the Tissamahāwihāra, founded by Kākawanna Tissa, father of Dutthagāmini, (Mah., p. 131), and the Sandagiri dāgoba, all three in ruins now. The Nāgamahāwihāra was

* The Tisa mentioned is Mahācūla Tisa, the son of Khallātana, who was adopted by Wattagāmini.

† Rājaraṭnākari in Upham, *Sacred and Historical Books II*, 43; but according to Mah., p. 200, it was constructed by Dutthagāmini. *Forbes I*, 370.

‡ The Gāminītissa tank was bestowed on the Abhayagiriwihāra by Gajabāhu according to Mah., p. 223, *Dip.* p. 109.

repaired by King Ila Nāga (Mah., p. 217), who according to the Mah. was not the son but the grandson of Mahādāthika Mahānāga. The name Golagāma does not occur in this form in the Mahāvansa, but at p. 148 we have Goṇḍigāma, and at p. 143 there is mentioned a place Gawata (or Kapittha, according to the new edition by Sumangala and Baṭuwantudāwa), near Cittalapabbata, which is called Godagamuwa in Sinhalese.*

5. Ruanwaeli Dāgoba, Anurādhapura. This is the oldest inscription that has been discovered at Anurādhapura, the others near the Ruanwaeli Dāgoba are from Meghavanna Abhaya (302-330) and the rest is still more modern. *Karaya* is to be taken in the sense of "restored" just as *Karahi* in the inscription of Nāgamabā wibāra. The Dakṣiṇa and Abhaya wihāras were built according to Mah., p. 206, by King Waṭṭagāmini, B.C. 89. The reign of Gajabāhu is dealt with very shortly in the Mahāvansa (p. 223), a fact which is surprising with regard to the great number of inscriptions that he left.† This is the finest of all his inscriptions, the letters are very regular and clear on the stone, although not cut very deep. The form of the alphabet is the same as in the caves of Western India; the s has already adopted the round form (ꣳ).

6. Ratmalagala, near Ratmala tank‡ 2½ miles S.E. of Anurādhapura, near the road to Kurunaegala. There is a large square, 48 by 54 feet, beautifully smoothed, a hed to the east and a destroyed Dāgoba to the south. Two kings are mentioned in the inscription, Gajabāhu and his successor Mallaka Nāga. In the Mahāvansa Gajabāhu is called Wankanāsika Tissas' son, and so also in the inscription No. 5 from Ruanwaeli Dāgoba. Here we have marumanaka (the modern munuburn-manorama) which generally in inscriptions means grandson, and I think that we have to state an exception here in the use of the word. There is another peculiarity in this inscription, viz., the use of the title *Dewānapiya* for all three kings, Wankanāsika Tissa, Gajabāhu, and Mallaka Nāga, which title, as we have seen above (No. 2, 3), is only applied to the great Tissa and to Waṭṭagāmini in other inscriptions. A village, Wihirabīja, is mentioned at Mah. p. 109, but not identified, and both Wihirabīja and Mūlaguṭṭika occur in Meghavanna Abhaya's inscription at Mihintale (below, No. 20).

7. Periyankulama, between Jayawaewa and Jetāwanārāma, on a flat rock by the side of a hollowed-out cave. There are many stone pillars near the place, which is N.W. of the Lankārāma, and S.W. of the Tanguttara Piriwena, at which last cave Moggallāna is supposed to have lived. The inscription is

* The Sinh. *goḍa* is generally derived from Skt. *garta*.

† Gajabāhu's expedition to India is not at all mentioned in the Mahāv., but it is related with all particulars in the *Rājāwalya*, Upham, I. I. II., 279 ff. A part of the Sinhalese text of this passage of the *Rājāwalya* was published by James Alwis in his introduction to the *Sidat Sangarāwa*, p. LXVI., comp., also Forbes II., 47 f.

‡ Ratmala tank was dammed by Bhātika Tissa II., according to *Rājiratnākari* (Upham II., 59), but it is also mentioned amongst the 16 tanks formed by King Mahāsena, Mah., p. 237.

on the whole very well preserved, but there are several clerical errors which I have corrected. The name of the *thera* Majima or Majiba occurs here and in No. 8, and also in an inscription at Piduruwagala *wihāra* near Sigiri (No. 43), but cannot be identified. A village, Patanangala, exists at present about 38 miles from Hambantota in the southern province, and it is also mentioned on the large slab from Tissamahārāma (No. 67), line 7, 8, 15, but I do not know whether it is the identical one.

8. Periyakaḍu *wihāra*. This is a rock temple, four miles to the north of Dehelgomuwa, a village eight miles from Kurunaegala, on the Dambulla road. The inscription is on a flat rock about 100 yards from the temple, generally overgrown with jungle; it is very well preserved, only in the 2nd and 3rd line two or three letters are missing. The Cakkadūnāraka *wihāra* is mentioned here, and in an inscription at *Wihāragala* (No. 11), but not known from the *Mahāvamsa*.

9. Andarawaewa, near Elagamuwa, on the central road, 11 miles from Dambulla; flat stone, formerly used as a pillar. About half a mile off are extensive ruins at Korasagala. The inscription is imperfect, and does not allow of a translation, but the name of King Wahaba (66.—110 A.D.) is clearly legible on the stone.

10. Galwana, a stone in the bed of the spillwater stream of Mekiccnawa, about 120 yards from the high road at the 16th mile of the Anurādhapura-Trincomalee road. The inscription is tolerably well preserved, but the names of the two tanks contain clerical errors, so that they cannot be identified.

11. *Wihāragala*, 2½ miles west of Galenbinduru wnewa, on the 20th mile of the eastern minor road, where it joins the Sipukūlama road. Two inscriptions, the first bears the name of King Wasaba, of which, curiously enough, the first syllable is omitted; the second that of Gajabāhu, with the usual genealogy. The tank mentioned in both inscriptions is the Uppala doniya tank, and there is also made allusion to the Pabbatārāmaya *wihāra* (*Mah.*, p. 207).

12. Tāmaragala, about two miles from the 13th mile post, Anurādhapura-Trincomalee road, Uddiyankulam Korle. Inscription imperfect, containing the name of Gajabāhu, with the usual genealogy.

13. Kaikāwa *wihāra*, four miles from Balalla, close to the road to Yāpahoo (north-western province). The inscription is near a small tank on the left from the footpath leading to the *wihāra*, quite overgrown with jungle, but very well preserved. The king is only called Aba here, without the usual genealogy, but the form of the character points to the time of Gajabāhu. There is another inscription on the top of the rock beyond the *wihāra*, in the same character, but too much defaced to allow of a translation.

14. Patabagawagala, at Niyadawane *wihāra*, about 4 miles to the west of Polpiṭigāma, a village 26 miles from Kurunaegala, on the Anurādhapura road. The inscription is almost totally

destroyed by the people walking about on the rock; the characters are the same as in No. 13, and the words Abahajita, "daughter of Abhaya," are clearly legible at the end of the first and the beginning of the second line.

15. *Dunumandalakanda*, 2 miles east from the 8th mile post on the road from Anurādhapura to Rambaewa. There are two inscriptions on the top of the rock forming the cave temple, one of 15, the other of 7 lines, both in a bad state of preservation. The first bears the name of King Batiyn, the son of Gāmini Abhaya (line 1 and 2). This must be Bhātika Tissa II.; who according to Mahāvamsa, p. 224, was the son of Mallaka Nāga, not of Gñjabāhu. The inscription contains a grant of paddy fields, some of which can be identified as the Kanakagnmaketa Mah., chap. 79, the Tulāhārāwiyaketa, Msh., p. 217, but we know nothing about their site; Katugama may point to the modern Kntragam, although this is in the southern district, as it was a celebrated place since the earliest times. The second inscription perfectly agrees in the style with the first, but the name of the king on it is effaced.

16. *Situlpawihāra*. This is the celebrated rock temple Cīttinipabbata, constructed by Kākawann Tissa, according to Mah., p. 131, 22 miles from Kirinde. There are several inscriptions at this temple, but only one is well enough preserved to allow of a translation. The king mentioned here is Kanittin Tissa, brother of Bhātika Tissa II. (see No. 15), and son of Mallaka Nāga (155-173, A.D.) The Mah., p. 225, relates that he repaired the edifice at Nāgadipa, which refers either to this temple at Situlpawihāra, or to the caitya of King Mhā Nāga at Tissamahārāma (see above, No. 4). The Dakkhina tank is not known from the Mah. but the Tissa tank is most probably the one situated in Rohana, which was extended by King Ila Nāga, according to Mah., p. 217. A distinction is made in this inscription as well as in others later on between the *necynwawi*, "the channel tank," and the *knawawi*, "the embankment tank," but it is difficult to say at present where the difference lies.

17. *Galgirikanda*, eight miles from Madawnechi, near the road to Jaffna. This inscription bears the name of King Batiyn, but without any genealogy, so that we cannot ascertain which king of this name is meant. The characters, however, are those of the 2nd century, and we cannot go far wrong in ascribing it to King Bhātika Tissa II. The subject of the inscription is a grant of paddy fields which cannot be identified.

18. *Demaṭamal wihāra** at Okkampitiya, in Buttala Waedirata. This inscription also bears the name of Gāmini Abhaya, but I am doubtful whether it belongs to Gñjabāhu, as it was found in the southern part of the island, while all the other inscriptions of this king are in the north. The temple, Demaṭamal wihāra, is about four miles east from Buttala, across the Kumbukanāru

* Demaṭa is the Sinhalese name for the Gamēsa (in Pāli *seraṃṣikā*, Abhid. 554), but in the second part of the Mahāv. it is used just as if were a Pāli word f. a. Demaṭṭhapādātthaliyam, Msh., 70, 11; at Mah. 78, 122, we find it in its Sinhalese form and orthography Demaṭaval.

river, and the inscription is on a perpendicular rock, quite overgrown with jungle, one half mile beyond the temple. It is very well preserved, but there are some clerical errors in it which are not quite easy to correct.

IV.

Inscriptions of Meghawaṇṇa Abhaya I. and II. (248-261 and 302-330).

19. Dehelgalpansala, anciently Rangirilena, near Kahaṭagas-digiliya, on the 21 mile stone of the Anurādhapura Trincomalee road. There is an old dāgoba, a hole in the rock for a large patraya, six feet in circumference; an iron chain supported on broken wooden posts along the steps leading up a cleft between two rocks to the dāgoba and a small pond. The inscription is on a flat rock by the Pansala, tolerably well preserved; the characters differ very little from those in Gajabāhu's inscriptions. The king mentioned in this inscription is the youngest amongst the three brothers from the Lambakanna race Sanghatissa, Sanghabodhi, and Gothābhaya, whose history is related in the Attanagaluwaṃsa.* Unfortunately, we learn nothing from this inscription, nor from the others, neither about the way in which he ascended the throne, (comp. Turnour in the Ceylon Almanac for 1834, p. 175, and Alwis Introduction to the Attanagaluwaṃsa, p. 142), nor about the religious quarrels under his reign (Mah., p. 231 f.).

20. Mihintale. This beautiful inscription on the rock close to the entrance to the Ambasthala vihāra (Emerson Tennent's Ceylon, II., 608), originally occupied a space 27 feet long and 15 broad, but now the whole centre part of it is effaced, and only the beginning and end of each line can be made out. An account of the inscription was first published in 1850, by Captain Chapman, who gave a lithograph copy of it, but no transcript. The reason why I attribute this inscription rather to Meghawaṇṇa than to Gajabāhu is this, that it is stated in line 13 that he repaired the abode of Mahinda and his companion Bhaddasāla just as we find it related concerning Meghawaṇṇa at Mah., p. 232. A great number of tanks and paddy fields are mentioned in the inscription, of which only a few can be identified, as, for instance, in line 12, the Wilirabijaka and Mulaguṭika, which we already met at Mahā Ratmala (No. 6). A translation of the whole cannot be given on account of the imperfect state in which the inscription is.

21. Ruanwaeli Dāgoba, Anurādhapura. There are four inscriptions in one row on the pavement in front of the eastern altar, all four more or less damaged by the people walking about on them. The first in beginning from the left bears the name of [Meghawaṇṇa] Abhaya, son of Dolakamataya, minister to King Mahāsena, who is mentioned at Mahāv. p. 235 (comp. J. C. A. S., 1879, p. 6). Towards the end of the inscription (line 15) we find again the name Mekawana Aba maharaja, but

* Comp. Rajawaliya, Upham, I. I., p. 234.

this is most probably Meghawaṇṇa II., the son and successor of Mahāsena (302-330); after this follows the date of the inscription, viz., the third day in the bright half of Majimodini (March-April) in the year Ataligita (†). The second inscription is in a much worse state than the first, and there is hardly anything legible except the name, Tisa, in the first line, which, of course, does not help us in any way. The third bears in full the name of the wife of Bhatiya Tissa, mother of Meghawaṇṇa Abhaya. We know nothing from the Mnhāvansa about this queen, nor is it related anywhere that Meghawaṇṇa was the son of Bhatiya Tissa. The whole remainder of the inscription (18 lines) is unfortunately too much damaged that we might draw any conclusion from there. In No. 4, line 6, we find again the name of King Meghawaṇṇa, but here with the addition Sirinaka Maharajaputa "son of King Siri Nāga."

Now in an inscription at Kārambagala, (21^a) near Koggala (called Bakagalladdhāvapi at Mnh., 75, 127.) nine miles from the Ambalantota rest-house in Hambantota district, where hardly anything is legible, we can read the name of the King Naka, Mahasena maharaja, and this shows that Mahāsena was also called [Siri] Nāga, and that consequently the king mentioned here was his son Meghawaṇṇa II.

22. Weherabaendigala, 100 fathoms from the 20th mile post of the Madawacchi-Horowapotana road; there is a broken dāgoba about 30 yards in diameter, and on the top of the rock an inscription in five lines of which only one is legible; it contains the words Abaha Megha

23. Sandugiri wihāra at Tissamahārāma,* octagonal inscribed pillar (see above No. 4). The greater part of the inscription is destroyed, but there is still clearly legible (on the side which is marked D) the name Tisa maharajaha marumanaka raja . . . Abaha puti Rohinika Gamiṇi "Abahn Rohinika Gamiṇi Abhaya, son of Abhaya, grandson of King Tisa." The genealogy, as it is given here, would rather point to Rohinikaṭ Gamiṇi being a son of Gajabāhu, but as he is not mentioned in the Mah., and as the characters are rather more modern, he may as well be a son of one of the two Meghawaṇṇas. There is also mentioned a queen, Siladewi (on the side marked B), in connexion with Wasabba (whose wife is called Chettā at Mah., p. 220) and the tanks of Dūra and Tissa, both situated in Rohana. (Comp. No. 1).

24. Rugam tank, 22 miles from Batticaloa on the new road to Badulla. This inscription was discovered by Mr. Holland, and described in the Proceedings of the Ceylon Asiatic Society, 1870-71, p. xxvi, where also a facsimile is given. It professes to be very ancient as in the first line we read the name Yaṭalaka Tissa, son of Mahānāga, who was born at Tissamahārāma, when his parents were on the flight from Devanampiya Tissa's queen (Mah., p. 130). The form of the character, however, shows with certainty that it cannot be so old, and that another Yaṭṭhūlaka

* Forbes II., 188.

† The name Rohinimitra occurs in the inscription No. 8, from Sakette Journal of the Bombay Branch Royal Asiatic Society, V., 15 ff.

Tissa unknown in the books must have existed afterwards. In the second line we read Abamaharja, and this is the reason why I have placed the inscription here, although there is no positive proof that it belongs to one of the two Meghawansas. The rest is unfortunately too much defaced to allow of a translation.

V.

Inscriptions of the first four Centuries, the exact date of which cannot be ascertained.

Here we have to mention first of all the numerous cave inscriptions of which I only give some characteristic specimens.

25. Paramakanda, about one mile from Tonigala (*see above*, No. 1, and comp. J. C. A. S., 1853, p. 181, ff.). There are four inscriptions, two of them high up on the overhanging rock, one quite illegible, on a stone near the entrance to the priests house, and one on a perpendicular rock above a small natural tank close to the wihāra. I only give here the last one, as the others offer no peculiar interest :

Parumaka Abaya pnta parumaka Tisaha Dutaka

It is very tempting to identify the last fragment of a name with Dutthagāmini, and the form of the character would not object to the identification, but as there is no other inscription which belongs with certainty to his time, I preferred not to put it in so prominent a place. If, hereafter, anything is found to confirm my identification, this inscription will have to be placed at the head of the whole collection.

26. Wirandagoda Mukulāna, a small temple about three miles to the north of the 17th mile-post on the road from Puttalam to Anurādhapura. There are four inscriptions in four caves on different sides of the temple. The place is quite overgrown with jungle, and the temple must have been deserted a long time ago. It was built according to tradition by Prince Sālikumāra, the son of Dutthagāmini (Mah. 199 f.) in 137 B.C. (comp. Forbes, I., 236), but the blunders in the inscriptions show clearly enough that they must be about two or three centuries later. I here give two of them, putting in brackets the words that are missing on the stone :—

a. Jotiteraha [putaha] mahasudasane upasaka Tisaya teraha nagalene. "The large and beautiful rock cave of the therā Tisa, son of the therā Joti."

b. Parumaka Sumana putaha Cūḍasumana ca bata Tisagutaha ca [tudissa lene sagasa]. "The cave of Tisaguta, son of the brahman Sumana, brother of Cūḍasumana [is given] to the priesthood of the four quarters."

The names are all of very frequent occurrence, and it would be useless to try to identify any of them. In the translation of (a) I have left out upasaka "lay devotee," which is the contrary of therā, and cannot be applied to the same person; one of the two must stand by mistake.

27. Wessagiri wihāra, near Anurādhapura. This, according to Mah., p. 123, is the place where the 500 vaiṣyas that had been

ordained by the chief therā, sojourned, while the 500 eminently pious persons sojourned at Issarasamanaka, the present Isurumuniya, which is close by. The temple of Wessagiri must have been deserted a long time ago, as at present there is nothing to be seen but empty caves and inscriptions. Of the latter I counted more than a dozen, each in a separate cave, but some of them are almost illegible, as the rock rapidly decays under the influence of the humidity, I only give three of them in transcript:

a. Parumaka Palikadasa bariya parumaka Surakita jita upasika Citaya lene sagasa catudisa. "The cave of the lay-devotee Citrā, wife of the parumaka Palikada, daughter of the parumaka Surakita [is given] to the priesthood of the four quarters."

b. Anikaṭa Sona pitaha bariya [u] pasika gayalene. "Cave of Anikaṭa, father of Sona [and] of his wife the lay-devotee."

c. Galadarunagaya puta dewaha lene agata anagata catudisa sagasa. "The cave of Dewa, the son of Galadarunāga [is given] to the priesthood of the four quarters present and absent."

28. *Mihintale*. Besides the large rock inscription of King Meghawanna Abhaya, described in No. 20, there is a great number of smaller inscriptions on the rocks around the Ambasthala Dāgoba and on the way up to the Aetwihāra:

a. Inscription on the brow of the cave east of the broad flight of steps leading to the Ambasthala:

Tisasa Māniya lene sagasa. "The cave of Tisa Māniya (?) [is given] to the priesthood."

b. Jotisana terasa atiwasika* Budasumanadata terasa lene sagasa. "The cave of the therā Buddhasumanadatta, pupil of the therā Jotisana is given to the priesthood."

c. Rājagirilena (on the opposite hill):

Parumaka Sena puta Baḍakajaka parumaka Senaha lene sagasa. "The cave of the parumaka Sena, son of the parumaka Sena Bhaddakacchaka [is given] to the priesthood."

d. Baḍakajaka parumaka Tisa puta parumaka Saḍagataha lene. "Cave of the parumaka Saḍdhagata, son of the parumaka Bhaddakacchaka Tisa."

e. De [wa] napiya maharajaha Batiya ya hika . . . [u] pasika Wajakawaya lene. "Cave of the lay-devotee Wajakawaya (?) . . . of the king beloved of the gods Batiya."

It is impossible to decide whether this inscription belongs to the first or to the second Bhātika. The reign of the second is dealt with very shortly in the Mah., but concerning the first there is a statement at p. 213, that he built a thūpa at Ambasthala, and that he remained there till it was completed.

f. On an almost inaccessible rock half way down the east side of the Sela caitya hill:

Batiya Manalikaciya puta parumaka Asamanaba lene sagasa. "The cave of the parumaka Asamana son of Bhātika Manalikacchiya [is given] to the priesthood."

* Atiwasika = Pālī antewā-sika, as, for instance, in an inscription from Saūchī, near Bhilsa (No. 121 in Cunningham's *Bhilsa torres*) Ayachūḍasa dharmakathaka antewāsino Bālamitasa dānāṃ.

g. On the road to the Sela caitya. Three large images of Buddha lie broken near the cave:

Parumaka Guta puta parumaka Sumanaba lene agata anagata catudisa sagasa. "The cave of the parumaka Sumana son of the parumaka Gutta [is given] to the priesthood of the four quarters present and absent."

h. On the flat rock close to the steps leading to the upper Dāgoba. This inscription originally occupied eight or nine lines, but a great part of it is effaced now through the weather and the feet of the worshippers, so that a translation is impossible.

29. Nettukanda, or Diulwaewa, 3 miles from Kahaṭagasdigiya, which is 21 miles from Anurādhapura on the Tricomalee road. There is a number of inscriptions at this place, some of them cave inscriptions, others on the flat rock. We begin as usual with the cave inscriptions.

a. Parumaka Welu putana lene agata anagata catudisa saṅgaṣa. "The cave of the sons of the parumaka Welu [is given] to the priesthood in the four quarters, present and absent."

b. Warakapi gamika puta gamika Tisa pnti Utiya lene agata anagata catudisa sagasa dine. "The cave of Utiya, son of the villager Tisa, son of Warakapi the villager, etc."

c. The inscription in two lines on the flat rock on the right contains a grant of paddy fields to the Nagariya wihāra, and there is also mentioned at the end of line 1 the Nagariyawawi, which is most probably the modern Nuwara waewa near Anurādhapura. The Badliwawi, at the beginning of line 2, is the present Baen-diwaewa, eight miles from the temple.

d. On the left side there are two inscriptions, one of three and one of two lines. They contain nothing but an enumeration of tanks and corresponding paddyfields, which are dedicated to the same Nagariyawihāra. Similar inscriptions concerning tanks and paddyfields are in good number in Ceylon, and they would be very interesting for the ancient geography of the country if there was a possibility to identify at least part of the names contained in them. Unfortunately we know nothing about the Nagariyawihāra, except that there is at present a temple called Nāgirikanda, 5 miles east of the central road at the 103rd mile from Jaffna, the ancient name of which, however, was Bamanogiriya, and which contains an inscription in somewhat more modern characters (see below No. 97).

30. Galgamuwa.* This inscription is on a perpendicular rock close to the head of Galgamuwa tank, and about 1½ mile from the village Galgamuwa on the road from Pādeniya to Anurādhapura (North-Western Province):

Raja Abayasa puta Waddhamāna gama Mahamabaja ha sagasa wawi ca. "Waddhamāna, the son of King Abhaya [gave] the village Mahamabaja (f), and the tank to the priesthood."

We do not know who this Waddhamāna was, and therefore cannot ascertain which amongst the different Abhayas was his father. The Galgamuwa tank was constructed by King Mahāsena according to the Rājāratnākari (Upam, l. l. II, 69, III,

237), and perhaps the inscription may belong to him, as he was the son of Meghawaṇṇa Abhaya I. In this case Waddhamāaa would only be a title (comp. J. C. A. S. 1879, p. 7).

31. Dunumaṇḍalakanda (see No. 15), over the entrance to the cave containing an 18 cubits image:

Gamika Pacala puta gamika Duṭṭaka Tisa puta gamika Abayaha leae agata anagata catndisa sagasa. "The cave of the villager Abhaya, son of the villager Duṭṭaka Tisa, son of the villager Pacala [is given] to the priesthood, etc."

We have here again the name Duṭṭaka Tisa which we met before at No. 23, and which as far I can see at present has nothing to do with Duṭṭhagāmini.

32. Maradankadawala, half mile from the high road, at the 136th mile post from Jaffna, Māmiāiā Korle.

a. Upasaka Culusa lene sagasa.

b. Dowateraha lene agata anagata catndisa sagasa.

33. Gaetalagama in Allagala Korle, Nuwara Kalāwa, 15 miles from Anurādhapura; inscription on a rock near the Botree and wihāra, about 1½ miles east of the 125th mile post on the central road:

Upasaka Dabakaha Wetigopakasomaha upasika Mitadowaha. "Cave of the lay-devotee Mitadewā, wife of the lay-devotee Dahakawetigopasoma."

34. Aembulamba, within a mile or two from Maenikdananuwara,* turning off from the high road between the 40th and 41st milestone from Kandy (Central Province).

a. Pacina raja puta raja Abayaha puta Tisayaha lene agata anagata catndisa sagasa. "The cave of Tisa, son of King Abaya, son of the king of Pracina."

There are two more inscriptions at this place, which are only partially preserved.

35. Panikkankulama Dāgoba, about one mile from the central road, and half a mile from the western minor road at Destrawalliya, Māminiā Korle: there are two inscriptions, a short one of two lines in a cave, with the usual contents, and one of ten lines on the flat rock, which is too much damaged to allow of a translation.

36. Giribāwa* in Magool Korle, five miles from Gallena wihāra (see No. 2), North-Western Province:

Gāmini Abayasa puta Tisayasa lene Sihapane agata, etc. "The cave of Tisa, son of Gāmini Abhaya in Sihapana (?), etc."

37. Talpiṭṭiyāwa, about one mile to the west of Keppitiyāwa, a village 22 miles from Kurunaegala on the Anurādhapura road (N.W.P.):

a. Damarakita terasa lene sagasa.

b. Upasika Nagulaha lene sagasa dina.

38. Seruwāwa, about four miles north-west of Wellawe, a village six miles from Kurunaegala on the Anurādhapura road

* Maenikdana Nuwara is about three miles from the Government Agent's rest-house at Lenadora midway between Nālanda and Dambool. There are the ruins of a palace at the entrance of which is a stone bearing an inscription in Sinhalese character.

* A translation of a modern inscription at the same place was given by A. O. Brodie in the J. C. A. S. 1848, p. 51.

(N.W.P.) The wihāra is on the top of an immense rock to which 200 steps lead. The inscriptions are on the rock forming the cave temple:—

a. Parumaka Yasopalaha lene agata, etc.

b. Parumaka Yasopalaha jayapa saraya lene.

39. Ganekande wihāra, 3 miles S.E. of Nikawaewa, a village 31 miles from Kurunaegala on the Anurādhapura road. The inscriptions are on the perpendicular rock over the wihāra, which is totally covered with writing. The letters are very small, and become only legible by climbing on the roof of the wihāra; the characters are a little more modern than those in the preceding inscriptions.

a. Sida Wiya pukanaene catudisika sagasa. Cuda Tisa jetaka Baranake anajiwi.

"Hail! The tank cave of Wiya (?) [is given] to the priesthood in the four quarters. Cuda Tisa the chief and Bharana his bondsman."

b. Parumaka Weluputaha parumaka Gilikanagaha lene sagasa dine.

"The cave of the parumaka Gilika nāga son of the parumaka Welu is given to the priesthood."

c. Under this is an inscription of three lines in smaller characters, which is not very well preserved, and abounds in clerical errors, so that I do not attempt a translation.

40. Kabaella lene at Dāgoma, 3 miles east of Keppitiyāwa (see No. 37). Inscription on an overhanging rock with the usual contents.

41. Peṭṭiyāgala, about a mile from No. 40. Inscription over the roof of the temple:

Parumaka Sumana puta Somadataha lene.

42. Ranagiri wihāra at Dewagiriya, about four miles north of Diyatora, a village 17 miles from Kurunaegala, on the Trincomalee road. Several rock temples, of which one contains a cave inscription with the usual contents.

42a. Eriyāwa tank, $\frac{1}{2}$ mile from Eriyāwa pansala, four miles from Mediyāwa near the road from Kurunaegala to Anurādhapura (Upham, l. l. III, 236.) The inscription is on the flat rock close to the tank; the characters very ancient and cut very deep:

Pana [ma] ya Hipaha puta . . . kaha dine. Ima wapi Dipigala* wiharaha niyato sagasa.

"The son of the parumaka Hipa gave this to . . . This tank is dedicated to the priesthood of the Dipigala wihāra.

Unfortunately none of the names in the inscription can be identified, and the construction of Eriyāwa tank is not related in the Mahāvamsa. A temple, Erakavila, though, is mentioned at Mah., p. 237, which may be identical with the still existing Eriyāwapanasala (about $\frac{1}{2}$ mile from the tank on a high rock.)

43. Pidurugala wihāra near Sigiri.† The temple is on the eastern side of the celebrated Sigiri rock where King Kassapa had his fortress, about two miles from the village (Emerson Tennent's Ceylon, I, 392), and the inscription is on the rock forming the cave temple:

* Dīpi in Pāli means "a leopard" *Sinh. dīwi*.

† Comp. the articles of T. W. Rhys Davids, J. R. A. S. vii., p. 191, and Blakeley, *ibid.* viii., 53.

Kolagāmasāwapaṇṭa Majjīmayasa jīṭaya Tisā dewiṇa lene sagasa.

"The cave of Tisa dēvi, daughter of Majjhima, son of Kolagāmasāwa* [is given] to the priesthood."

There are two more inscriptions in smaller characters underneath which cannot be made out.

44. Gane wihāra, two miles west of Hiripitiya, a village 12 miles from Kurunaegala on the Anurādhapura road. There are three inscriptions, two cave inscriptions on the rock over the temple with the usual contents, and one on the edge of a stone bed close to the wihāra. I only give the last:

Upasaka Welunakaba sihasane.

"The lion throne of the lay devotee Welunāga

45. Patahamulla, one mile east of Hiripitiya. There are three rock temples and several caves containing inscriptions with the usual contents. I only give that in the cave at the back side of the rock which is now totally filled up with sand, and quite dark, so that it requires a candle light to see it:

Gamika Malijita Sujataya lene, &c.

"The cave of Sujātā, daughter of the villager Mali, &c."

There is also an inscription on a separate flat stone lying in the temple ground at the bottom of the rock in somewhat more modern characters partially effaced.

46. Kottarakimbiyāwa, an old and deserted rock temple, quite overgrown with jungle, about $\frac{1}{2}$ mile east of the 17th milestone on the Kurunaegala-Anurādhapura road, and not far from the Hakwaetuna-oya. The inscription is on a perpendicular rock at the southern extremity of the building which is now only a huge mass of ruins; it contains three lines and is very well preserved but full of clerical errors which render the translation rather difficult:

Payatī theraha lene savayīṭha . . . saddhamaṇa (2) sagahāṭhaya wāsawasika sapari [wa] taka tēra samaka sata parisajatu (3) ma haṭi gamaka wawīya wasakadata ha patiri me lenahi nawanikate.

"This was called the cave of the thera Payatī . . . an abode for the rainy season to the priesthood of the true religion together with the robe †. An assembly of a hundred theras have restored for themselves the tank of Batigama belonging to Wasakadatta at this cave"

47. Gallaēwa wihāra, deserted rock temple, about three miles from Mediyāwa (N.W.P.). There are four inscriptions, three of them in caves which offer no peculiar interest, and one in three lines at the top of the rock north of the cave; this is very difficult to read as the letters are not cut deep and are almost totally washed away by the rain. In the first line I could only decipher with certainty the word mahawiharaṇi. The characters are rather more modern than those in the cave inscriptions, and there

* For Kolagāmasāwa comp the name Colondo in the Rājīwāliya (Upham I. I, II, 22.) where Sooginiya must be corrected to Siginia.

† Comp. line 3 of the cave inscription No. 18 at Nāsik (Transactions of the Second Orientalist Congress, p. 331) where we have wasavathānam instead of wasawasika, and āvaranam instead of parivataka.

is especially one character I have not met anywhere else, consisting of a curve from the left to the right with a dot in the middle. I do not know what this character means, as also in Burnell's South Indian Paleography no dotted letters are given.

48. Diyabaeta, large rock temple about three miles from Gallaêwa near the cross road that leads from Balalla to Yāpahoo and Rangama. There are four caves containing inscriptions, with the usual contents, and a large rock outside of the temple ground across a little river. This rock must have been covered originally with a long inscription, but now only some fragments are visible, that can give us no idea about the subject of the whole.

49. Pūjāgala, 3 miles from Hiripitiya. Inscription in six lines on the top of a large rock, rather difficult to reach. No traces of any building in the neighbourhood. The inscription bears the name of the son of a minister Mahānāga, and there is also mentioned twice (lines 1 and 2) a place Maha Aṭaya or Maha Araya, but unfortunately too many letters are missing that we could attempt a translation. The subject is evidently here also as in most of the other inscriptions, the donation of some paddy fields, as can be seen from lines 4 and 5, where we read . . . kubari sagabaṭa waya inahawi [ha] rahi.

50. Galwaewa, 3 miles from Wāriyapola, a village 13 miles from Kurunagala on the road to Puttalam. There are two inscriptions, one in a cave over the entrance to the temple, and one on the top of a steep rock about 50 yards from the pansala. The first is easy to read :

Upasaka jeṭakaha Muḍaha putaha Muḍaha Jene.

"The cave of Muḍa the son of Muḍa, chief among the lay devotees."

The second is much more difficult; it contains six lines, of which the first four are tolerably well preserved, but abound in clerical errors. I therefore somewhat hesitate in giving a transcript from a photograph taken by me, and especially in attempting to translate the inscription :

Siddham. Lohiyaha ma tera tabi maḍaha . . . maḍawayihi tuṃaha. 2. . . . dakapati bumi karihaka cetabaṭa dina Lohiya haṭa ma wijitahaṭa tabi 3. cetama ca madabaṭa ha wawi ma tera majibaka buma ya saraya. 4. bamanaha gama wawi hima Mahakaccāyaha parama pali wiha 5. iṭa ma tayi wawisariha

"Hail ! The Maḍa temple (?) established by the Thera Lohiya at the Maḍa tank by himself after having seen the karishas of land were given to the caitya. To Lohiya and to Wijita [was given] the established caitya and the Maḍa tank [constructed] by the Thera Majjibima; the land and the the tank of Bamanagama of Mahakaccāyana the chief sage to the temple; the tank of the minister

Probably instead of Maḍa we have to read Muḍa, as in the first inscription, and this may correspond either to Muta or to Munḍa. The names of Majjibima, Wijita, and Mahakaccāyana are frequent enough, but it would be useless to identify them with any of the historical personages known under these names.

51 Rādī wihāra, about $\frac{1}{2}$ mile south of the 12th mile post on the road from Kurunegala to Matale. This temple is one of the most celebrated in Ceylon by its large collection of old books. (See L. de Zoysa's Report on the inspection of the temple libraries, p. 6). The ancient name of the place was Ambaṭṭhakola lēna (Mah. p. 167, Turnour's reading is incorrect), the temple Rājatalēna* wihāra was built by Amandagāmaṇi, A.D. 20 according to Mahāvamsa, p. 215, but the tradition current in the place is that it was founded by king Duṭṭhagāmaṇi. There are several fragments of inscriptions on the flat rock near to an old Dagoba, but only one is well enough preserved that at least a part of it can be made out. It begins Siddhisaddharmake sū. After this comes most probably the name of the king which is not quite legible on the stone, and in the second line I believe I have deciphered a part of the ancient name of the place Abaṭṭha [kolalēna].

52 Alutgalwihāra Nuwaragam Koile, small temple about 1 mile north of the western minor road (from Kekirāwa to Timburaewa) leaving the road two miles east of the place where it is intersected by the Kurunegala Anurādhapura road. Another Galwihāra is on the side of the road close by, where there is a beautiful hall but no inscriptions. The Alutgalwihāra inscription is on the edge of a cliff close to the pansala and is in perfect preservation.

Siddha maharājā bīkāvawīya cetakariḥ sagawīyo cetakariḥ talataraṇiketaḥ cetakariḥ (2) uliwawīya cetakariḥ punagamakawawīya cetakariḥ wiharakaketaḥ cetakariḥ (3) pariwatakaketaḥ cetakariḥ talawiyaketaḥ cetakariḥ (4) lēna teraha kālāhi likitakā.

We have here four tanks and four corresponding paddy fields

bīkāvawīya	talatarawiketa
saga[wa]wīya	wiharakaketa
uliwawīya	pariwatakaketa
punagamakawawīya	talawiyaketa

Kariḥ is evidently the Pāli karisha and ceta is a numeral that indicates the number of karishas over which each of these tanks and paddy fields extends, I suppose that it must be catvar although I can give no other instance of the change of n to e in the middle of a word. Two of the paddy fields mentioned here, viz., those of Wiharaka and Pariwataka are already known from the inscription at Ratmalagala (No. 6), the talatarawiketa corresponds to Pāli tuladhara 'the jeweller's field' analogous to the tuladhārapabbata, Mah. p. 143, 217†. Bīkāvawīya and sagawawīya require no explanation, uliwawīya is ishtikāvaṇṇi 'the brick tank' punagamakawawīya occurs also in Meghaviṇṇa's inscription at Miluntale (No. 20) but cannot be identified. The concluding sentence in the fourth line means 'This was written in the time of the thera Tissa, but we do not know who this thera Tissa was just as little as we know the name of the maharāja 'great king' mentioned in the first line. The form of the

* Concerning this name see the legend related at Mah. p. 167 and in Zoysa R.p., p. 6.

† A village Tuladhara is mentioned at Mah. 45, 12.

character however shows that the inscription belongs to the third or fourth century A.D.

53. Dewagiriya-wihāra, 3 miles east of the village Galgamuwa, on the road from Pādeniya to Anurādhapura (see No. 30). There are two inscriptions, one near a small tank at the entrance to the temple which is partially destroyed by the people walking about on the stone, and one on a rock behind the temple; I only give the first words of No. 1 which can be made out with certainty.

Siddham Cetawaluka wiharahi yaṭakubare nawa karahi, &c.

But No. 2 I give in its whole extent:

Sisitawanaka wiharahi (2) nawaha gamaketahi (3) cetahi karihi kubare.

"In the Sisitawanaka wihāra on the nawahagāma field the paddy land [extends] over four (?) karīshas."

54. Galwihāra. This is about 8 miles north of the 14th milestone on the road from Anurādhapura to Puttalam. The inscription is on a large rock near the temple, and is on the whole very well preserved, only the first and last lines are somewhat damaged. This inscription also contains an enumeration of tanks and corresponding paddy fields, of which only a few can be identified as the talatarawiketa which we met at Alutgalwihāra (No. 52); as for Acawiketa we can compare Acagiri and Acanagara at Toaigala (No. 1), other names as Bamanawiketa and lajakawiketa are easily explained.

55. Tammaaakanda, Kenda Korle, 5 miles from Mekiccaewa, a village 15 miles from Anurādhapura on the Trincomalee road. Several flights of stone steps, a pansala and fine dagoba completely dug out. There are two inscriptions on the flat rock, one of eight lines close to the summit, and one of 21 lines a little lower down, both of them only partially preserved. In both inscriptions we find the name Nakapawata-wihara, which seems to have been the ancient name of the place (also mentioned at Mah. 70, 10) and several other names as Upalabijaka*, Pajalaka, Utarapura, &c., which cannot be identified. I give the transcripts of both inscriptions as there is a possibility that some of the places mentioned may be found out hereafter, but I do not attempt a translation as the present state of the inscriptions is too imperfect.

56. Aminicciya near Komwaewa, one mile east of the 28th mile post of the eastern minor road (from Kekirāwa to Dacci Halmillāwa). Inscription tolerably well preserved (except the first line and the end) but full of clerical errors. The characters are a little more modern than those in the preceding inscription, and some of them are doubtful.

57. Kirinde, village on the south coast 22 miles east of Hambantota. Inscription on a large perpendicular rock close to the seaside, about $\frac{1}{2}$ mile from the village.

Siddham. Aparamito lokhehi Buddha same nati athāne parimaṇḍale ho (2) savanyutopeto anutare

* Uppalavanna is a name of Vishnu, Mah., p. 47. Uppalavannā a name of an eminent nun who was one of Gautama's aggasāvikās, Dhamm. 213.

† The name is given in its Sinhalese form at Mah. 74, 97; it originally belongs to the river Kirinde oya which passes through the Tissamahārāma tank and falls into the sea at Bundala.

saṭhe mabesarano lakicake Budha nimi (3) sayambhu me
galahi wihera nira nama Budha
saranagata micīya diṭṭika himḍiya niyate.

"Hail! in the boundless universe there is no equal to Buddha,
not bound by space, all covering, endowed with omniscience,
unrivalled, the Teacher, the great refuge, the wheel of prosperity
is Buddha the self-existent. The wihāra on this rock called
. is granted to who
has put his trust into Buddha having reduced the heretics.

The inscription is interesting for its contents, as it is the only
one in Ceylon which contains a praise of Buddha as its principal
matter, and the grant to the temple only as an appendix to it;
and also for its language, as I will show hereafter in an especial
paragraph. The name of the temple and of the grantee are
effaced, but the inscription clearly belongs to the first or second
century A.D.

58. Weragala near Kattamhuwa, 5 miles north of the 18th
milestone on the road from Anurādhapura to Puttalam. Two
inscriptions on a large rock both imperfectly preserved, one of
four and one of eight lines. In the first the word kahawana
Pāli kahāpana occurs three times, and this is the earliest instance
of the word used in inscriptions*. (As for the use in Pāli books
see Rhys Davids *Ancient Coins and Measures of Ceylon*, p. 13).
In the second we have the names Kubaragama (twice, line 2
and 7), Sumanagama and the Maharuka tank, which is identical
with the present Rukadawaewa (in Fraser's map) close by; besides
the word cetakarihi occurs frequently, and the whole inscription
is very much like that of Alutgalwihāra (No. 52).

59. Hammillagala between the road from Anurādhapura to
Puttalam and the western minor road, not far from the place
where they meet (Timbiriwaewa). The temple is on a large rock
and the inscription a little below; it is very much damaged by
the weather and the people walking about on it, especially the
beginnings of the lines are totally destroyed, so that a translation
is impossible. The subject is here also as elsewhere tanks and
paddy fields.

60. Ottapuwa wihāra on the western minor road, 7 miles from
where it joins the Puttalam road. The temple is close to the
road and the inscription on the same rock near a small tank.
This also, like No. 59, is in very bad preservation, and it seems
that this is partly owing to the quality of the rock which is not
so solid in this district as on the eastern side.

61. Habarane, 15 miles from Dambool on the road to Trin-
comalee. The temple is about $\frac{1}{2}$ mile from the rest house on the
road to Kekirāwa, and the inscription on an immense rock a
little above the temple where there is a tank. This is the finest
amongst the older inscriptions in Ceylon, and it was first of all
made known in Europe by Prinsep, who published a fac simile
in the *Journal of the Royal Asiatic Society*, vol. V. p. 554
(comp. Wilson *Ariana Antiqua*, p. 33). Prinsep deciphered a

* It also occurs in the inscription No. 18 at Nāsik which may be about the same
age as ours.

few words, but did not give either a transcript or a translation of the whole. As for a transcript it is easy enough, as the letters are very well preserved from beginning to end, and a translation also can be given of the text excepting a few words only of which I do not know exactly whether they are proper names or not. Unfortunately we cannot give the exact date of the inscription as all the proper names are either unknown from elsewhere or too common to allow any conclusion. Dr. Goldschmidt attributed the inscription to Meghawanna II., because this king made great offerings at Ambasthala, but this is no sufficient proof. The Ahivaḍamanawawi mentioned in line 1 is most probably the one constructed by King Wasabha according to Mah. p. 222, the Atiwawiya, "elephants tank," is not known from anywhere else, the Wadiwasara, in line 3, is possibly a mistake for Paḍi "the Paḍiwil tank" mentioned frequently in later inscriptions* (see Mahinda's inscr. at Ambasthala A. 40, and the four pillars at Rankot Dāgoba, Polonnaruwa). The date of the inscription is given at the end as the seventh day in the bright half of Majimodai in the year puwayasa Sawanaka†. Mr. Burgess suggests that this may be called the Srāvana year in the same way as we meet in Indian inscriptions a Pausa year and a Vaiçākha year (comp. Ind. Art. VI. pp. 22, 25, VII, 33, Burgess Sūrya Siddhānta XIX., 17)

62. Thalagala, 4 miles south-west of Hamillagala, 14 miles from Anurādhapura on the Puttalam road. Big rock with Dāgoba, on the top. Two inscriptions, both of three lines, the letters of the first are beautifully clear, those of the second rather indistinct; both are only partially preserved, and therefore I cannot give a translation. In the first line of the second at least one sentence is legible, which runs as follows: Lakaya uwaramaya Abbhaya dīni "The Lankā† uwarāma was given to Abbhaya."

63. Kumbukwacwapansala, near Anurādhapura-Kakudhavāpi mentioned at Mah. p. 88. Not more than two lines legible.

Siddham. yanakapāratawi wiharali bikusagahaṭṭa (2) ja kahāwana dana jina paṭisatariya

64. Ratgallāgama wihāra near Mediyāwa (N.W.P.) Two inscriptions on a flat rock close to the temple both of six lines, of which the older one is almost totally destroyed by the natives who are accustomed to burn straw and chaff on this rock after threshing their corn. The letters that are not burnt away are easy to read, as they are a foot long and nearly an inch deep, so that the rain had no influence on them. In the first line we read the name of a king Mahānāga, which is a frequent one in Ceylon, so that we cannot make out the date of the inscription from this, and in the second Pahawilaka which is possibly a mistake for Paḍiwilaka, the Paḍiwil tank (see above No. 61). Lines 3 and 4 are totally broken up, and in line 5 and 6 also nothing can be made out with certainty.

* The name first occurs in the inscription at Nettukanda (No. 29).

† This I have corrected instead of *aynaka*, which is on the stone.

‡ There is one Lankāwihāra, near the Ariṭṭha mountain at Mah. p. 127, and another place Lankāgiri Mah. 70, 88.

The second inscription is not burnt but as the letters are not so large and not cut so deep, it has suffered severely from the rain. The characters are rather more modern, and perhaps the inscription may belong to the subsequent period (5th-7th century) but this cannot be made out with certainty, like all the later inscriptions it abounds in clerical errors. The subject is not as usual tanks and paddy fields, but the construction of diuiog hills (asana danasala comp Mah I p 248, and chap 39, 19) and the presentation of water strainers (parissavina Mah p 220) to the priests.

65 Rājanganē*, 3 miles west of Mahāgalkadawila a village on the road from Padeniyā to Anuradhapura. The inscription is on a perpendicular rock opposite to the temple and was partly underground when I visited the place and had it dug out. The characters are the same as those in the second inscription at Mediyawa and also the subject seems to be the same as in the second line we meet with the word danasala. This inscription also is full of clerical errors, and some of the characters are quite unknown so that I can only give a *fac simile* for the present.

66 Halimbagala wihāra Magulōtata Korale Wannu hat Pattu about 6 miles from Nikaweratiya a village 2½ miles from Kurunegala on the road to Puttalam. This rock temple contains three inscriptions two of them caved inscriptions with the usual contents, and one on a flat rock at the entrance to the wihāra which is now almost completely destroyed by a flight of steps that has been cut afterwards without minding the inscription. On both sides of the steps a few letters are legible, which contain nothing that can help us in finding out the date of the inscription.

67 Slab from Tissamaharama, now in the Colombo Museum. This was found some years ago at the Tissamahāramā founded by Kulawanna Tissa (see above No 4), and kept in the Assistant Government Agent's quarters at Hambantota. It is almost completely preserved and is the finest specimen we have of an inscription of the fourth century, A.D. The names mentioned in the inscription Buddhadasa Mahinda Mahāsena Abhaya Jettha Tissa are all common enough in the fourth century, but neither of the two kings mentioned in the Mahāvamsa under the name of Jettha Tissa was succeeded by a son of the name of Abhaya, and besides we do not know if these are kings of Ceylon or only of Māgama. Padanigala, now called Patanangala, is a rock about 38 miles east of Hambantota, where there are fragments of an ancient inscription.

67a Angulukolawihāra, about 3 miles from Kirinde on a jungle path. Inscription on a flat rock where there are the remains of a dagoba†. Line 1 and 2 only, partially preserved, line 3 and 4 completely,

. . . maya pasara capahara karāhi (2)
aṇḍasa karāhi ce laganaka sarāhi saṭu saharāhi

* The place is mentioned at Mah 90 66

† Most of the bricks have been taken away for the construction of the new light house about 20 miles from Kirinde

ca (3) do ho tana atatahi cetaka karihi . . . mo yaṭaka
 kubara kana gaṇaya laho da sataya (4) do patika rakata taya
 koṭu sakira pawarata mahawiharahi dinami . . .
 . . . eighteen karishas . . . at the village tank sixty-
 six karishas . . . in the interior four karishas
 . . . in the lower paddyfield the embankment, a
 multitude of water, after having made it for the preservation of
 . . . I give it to the Mahawihāra.

68. Baḍagiriya, about $1\frac{1}{2}$ miles east of the 9th mile post on
 the old road from Hambantota to Badulla. This is a very long
 inscription on an inclining rock, on the top of which are the
 remains of an old Dāgoba (see Pridham l. l. p. 586), not far from
 it is an old tank which is now only useful to the elephants.
 The inscription is in a very bad state of preservation, so that
 only a few words can be made out as in the fourth line nagariya-
 āṅgarika (modern nuwaru) and wajeriyi, from Pāli avadhāreti.
 The modern verb is a corrupted tatsama wadhāranawā, the noun
 wadhāruma (Sid. Sang.) In this old form wajeriyi the e seems
 to represent the sound ae, which at that time (3rd or 4th century)
 had not yet its proper character. In the same line we find
 apayaha batiya, our brother, and is the fifth apayaha pute "our
 son," this apa seems to be a peculiarity of the southern dialect
 at such an early period, as we find it only on the slab from
 Tissamahārāma (No. 66) apa cudi and apayaha pali. Later on
 it was used all over the island, and in the 12th and 13th century
 we find it frequently in inscriptions.

From the same place a fragment of a pillar was taken to the
 Colombo Museum, which also bears an illegible inscription.

69. Wādigala, $1\frac{1}{2}$ miles from Ranne, on the road to Tangalla.
 The inscription is on the surface of a large rock close to the road,
 and is in perfect preservation, there are no ruins in the
 neighbourhood:

Hamaraketahi pahanakubare me welicrahi saga asati.

"To the plain of Hamara the stone (?) paddy field is given to
 the priesthood in this wihāra."

Pahana is most probably pāṣāṇa, but I am not sure about it.
 Asati is very difficult to explain. Dr. Goldschmidt (J. C. A. S.
 1879, p. 25) derived it from Vas, but I do not think that this
 can be correct; perhaps we have to read ayatā instead, and this
 would be an older form of the present ayiti.

Another inscription in three lines is not quite so well pre-
 served as in the first and second lines about 10 characters are
 missing.

Samayutagamake dasakarihi cetakubare
 karihi ke kaḍa mahanaka (?) dawika para asati (2)
 paṭalake tahi ka para rahiri (?)
 palaketahi karihaka mahadiwi ceta asati (3) ha do kari.

A third inscription in smaller characters is illegible.

70. Wīgamuwa, 2 miles from Ranna, on the road to Uḍukiriwila
 and Kirama. There is a pansala and two inscriptions close to a
 tank, which however are too much defaced to allow of a transcript
 or translation.

71. Kahandagala, $\frac{1}{2}$ mile from Ranne, in the jungle to the south of the high road. Two partly effaced inscriptions on the top of a rock, and the remains of a dagoba.

72. Kahagalwihāra, 2 miles from Wiganuwa (No 70). Large temple on the left of the road, and some fragments of inscriptions on a flat rock close to a small tank.

73. Naygalwihāra 2 miles from Kahagalwihāra on the right. The temple is on a hill about $\frac{1}{2}$ mile off the road, and the two inscriptions are on the flat rock behind the temple, both in an imperfect state of preservation.

74. Mulgrigala wihāra, on a steep rock*, 4 miles from Udukaruwa tank, there are three cave inscriptions at this temple of which I give the transcripts on account of the proper names contained in them.

a. At the bottom of the rock just behind the priest's house
 batī Cudatīsa lene. Cave of Cudatīsa brother of

b. In the jungle on the left side from the steps that lead to the temple

[Paru] makaha Banaka batī upasakaha lene agata an[agata] cātudīsa sagasa dīne ;

'The cave of the lay devotee, the brother of the parumaka Banaka is given to the priesthood in the four quarters present and absent'

c. Bisogala near Gowagala, $\frac{1}{2}$ mile from the temple

Parumaka Sumanaputa Parumakaha Tīsa lene Mahadasakana agata anagata cātudīsa sagasa padī [ne]

"The cave of the parumaka Tīsa son of the parumaka Sumana called Mahādāsaka, is given to the priesthood of the four quarters, present and absent"

There are two more inscriptions, one on the steps that lead to the temple about half way, and one at the bottom of a small tank close to the wihāra, but they are so much effaced that I cannot attempt a translation.

75. Katragam. This is one of the richest and most celebrated temples in Ceylon, and the principal place for Hindu worship. It is called Kāchiragama in the Mahavamsa, and is the place where King Tissa planted one of the eight shoots of the sacred Bo tree (Mv p 120). At present there are two temples, one Hindu and one Buddhist but the former is much more celebrated, and pilgrims from every part of India resort to worship it frequently, bringing with them pots of water from the Ganges. It is situated in the extreme south east corner of the Badulla district, but is easier to reach from the Hambantota side, going by the coast road as far as Palātipūna from where a hridle path branches off to Katragamuwa.

* According to Forbes II, 191, and Priddham (I) p 594 the rock is about 350 feet high, the temple contains a celebrated collection of books (comp Upham I. I. III 33). The Ragaratnakari (Upham II, 66) relates that the temple was rebuilt by Mahān Jettha Tīsa (261-275) the elder brother of Mahāsena.

The only inscription that has been discovered among the ruins is one of five lines in the alphabet of the fourth century, but very much defaced, so that nothing can be made out of it. I believe to have deciphered in the second line the word *wāhana*, and this may possibly be an allusion to Skanda, the god of war, to whom the temple is dedicated.

76. Weheragala, three miles from Tanamalwila, a village 20 miles from Hambantota, on the road to Badulla. Inscription of three lines, in characters of the fourth century, partly effaced; no names legible.

77. Piligāma, one mile west of the old road from Hambantota to Badulla, leaving near the 30th mile post (about three miles from Telulla resthouse). Inscription on a perpendicular rock above a small tank, very well preserved, although the letters are uncommonly small (only $1\frac{1}{2}$ inches). No ruins in the neighbourhood. The subject of this inscription is the dedication of the four *pratyayas* to the priesthood, as we had it in several instances before, and besides the usual matter of tanks and paddy fields. The village, Mahagawata, in line 1, may be the identical village near the Cittalapabbata, mentioned at Mah, p. 143, where, however, the new edition by Sumangala and Baṭuwantudāwa has *Kapiṭṭha*°.

78. Hiaguregala, or Nayadagala, about 100 yards east of the 46th mile post, on the old road from Hambantota to Badulla, three miles from Wellawe. There is a very large rock totally covered with an inscription in the character of the fourth century, but very badly preserved. No ruins in the neighbourhood. This is the longest inscription of this age in Ceylon, and I have spent a good time over it in order to get a fair copy. I also tried to make a transcript, but I had to give it up again after a certain while, as I could not find out a single clear sentence. In order to show how utterly careless the engravers were at that time I will take out one series of words which occurs five times in the inscription, but each time in a different form: *Line 1.*—*wahara araba wasaba dāya waya waya ca dubya sapa waṇya sasabala wa manaya nawakacaya arama wahiraha sakalimahabakasagana sagaha kahawano.* *Line 5.*—*wahara araba wasala ya ca ya cada cada yano yuhawa sasabala mawata na no wakacaya awama waharaha sakala mahabakasagana sata kahawano.* *Line 8.*—*wakara araba rasahaha najaya cada baya ye waya sasa bala wamawaya cadakajaya daka waya awama wahara sala maha bakasagasaya takahawano.* *Line 10.*—*araba rasaha ha waja pepaya va yaba wa sasabala ca manaha kajaya nawakaya awama waha raha sakala mahabakasaga.* *Line 12.*—*sayaha cajaya yaba ca sasabala wa mapaya ujana kacaya awama wahara sakala mahabakasagana.* It would be a useless attempt to bring order into this confusion.

79. Nilagāma wihāra, three miles north of Galuwela, a village 10 miles from Dambool, on the road to Kurunaegala. There are several inscriptions at this place, some of them cave inscriptions, some on the large rock behind the temple, but only one is well

enough preserved to be published, viz., the one over the entrance to the wihāra ;

Siddham Dubala gamakaha Upalakaha tera lene saga niyate.

'Hail ! The cave of the thera Upalaka from Duhalagāma is given to the priesthood.'

The form of the characters, and also the terminology, shews that this cave inscription is a little more modern than the others. Duhbalagāma must be identical with Duhbalawapitissa the old name of Dambool, Mah, p 220, 225. A person called Uppala is mentioned at Mah, p 183, and the name is found besides in inscriptions.

80 Binpokuna, three miles east of Galgamuwa (see No 30). Two inscriptions on two stones forming the border of the platform on which the wihāra is situated. The place is still in good order, and often visited by pilgrims. Both inscriptions begin with the same words, but the first only yields a complete sentence, as in the second some letters of the second line are missing, which render it impossible to find out the sense of the whole.

a Siddham Dalanaka ametaha cetahita do karaha ka kuhare raja Daruka (2) cetaha wawije ca nithala cidawawihā (3) ka

'Hail ! Two karishas and four paddyfields [shall be the property] of the minister Duthānaga, and the same number the property of the city of king Dharaḥa at the Candra tank.'

b Siddham Dalanaka ametiya rihā (?) dataye nithala hidake ka (2) karaha mana taha si caka.

The character rendered by ka in both inscriptions is the numeral which expresses 4 (see Burnell's South Indian Paleography, Pl XXIII). Nithala in a and nithala in b are evidently the same, the correct reading would be nithala = nithita. The name Duthānaga is found in Mahāvamsa 54, 36. At Mah p 254 we have Dūthi, and chap 34, 44 Dāthāppabhūti. Dappula a frequent name amongst Sinhalese kings, is contracted from Dūthāpali, 'the guardian of the [sacred] tooth'.

81 Yāpahukānda, about six miles east of Balalla, a village on the road from Pademya to Anurādhapura. This was the capital of Ceylon under Bhuwānaka Bāhu I, 1303-1314 according to Turnour, or 1279-1290 according to the new edition of the second part of the Mahāvamsa, but curiously enough very few ruins are to be found at the place, and the best amongst them have been removed to the Colombo Museum. The temple is situated to the north, at the bottom of the steep hill that formed the fortress, and seems to be of considerable age.

The ancient name of the place was Subhapura or Subhappabbata* (of which Yāpahu is said to be a corruption), but I do not know where it occurs for the first time. The inscription is on the perpendicular rock close to the entrance to the wihāra, about 15 feet from the bottom. It is evidently only a fragment, but

the letters that are missing are so completely effaced that we cannot even guess what they were. This is rather exceptional for an inscription on a perpendicular rock, which is not exposed so much to the weather, and it is not improbable that a part of it has been destroyed wilfully:

Bamaba makapu (?) wawi sagasa (2) yani bawira wawi ra gana.

82. Lābugala in Kirimeṭiya Pattu, four miles east of Anama-duwa, a village 16 miles from Pattalam, on the road to Kurunaegala. Cave inscription:

Upasaka Sumana lene.

83. Mūlagāma, about four miles east of Lābugala, same Pattu (comp. J. C. A. S., 1853, p. 82). Two inscriptions, one on the back side of a rock in front of the temple, and one about 200 yards from there on a steep rock, to which a flight of steps leads, and where there are the remains of an ancient wihāra:

a. Upasaka Abaya lene sagasa.

b. Bata Sawabutisa parumaka Sumana teraha ca Sawada[ta]ye lene.

"Cave of the thera Sawadatti, son of the parumaka Sumana, and of his brother Sawabhūti."

84. Picchandiyāwa,* about one mile north of Mūlagāma. There are several rock temples on a hill, and remains of a Dāgoba completely overgrown with jungle. Several fragments of cave inscriptions, of which one begins: Tisa Dewanupiyasa Gamiai. This reminds us very much of the inscription at Damhool (above No. 3), the author of which, however, I could not make out with certainty; and as this inscription is too badly preserved as to help us in any way I did not put it together with those which I have arranged under classified headings.

85. Diyagama, about four miles east of Kalutara. This is the only instance I have met with of an old and genuine inscription in the maritime district of the Western Province.† It is on the surface of a rock close to the river Kalu Gangā, and was discovered by the learned priest Subhūti, whose residence, Waskadawa, is not far from there. The inscription is, on the whole, very well preserved, but there are about three or four letters missing in each line, which are destroyed by the water running down the rock. About the names mentioned in the inscription I cannot venture to give an opinion, as the ancient geography of this district is totally unknown.

86. Yatahalena in Kandapita Pattu, Beligal Korle, a quarter of a mile north of the 42nd mile post, on the road from Colombo to Kandy. This is a very picturesque rock temple, and seems about as old as most of the temples in the Kurunaegala district, from

* This place is given in Fraser's map. The present village is in the valley close to the tank.

† The inscription at Koratoṭa wihāra, near Kaḍawela, about 12 miles from Colombo, mentioned in the Government Archaeological Returns, p. I., is a falsification, most probably made by the present incumbent of the temple.

which it is only separated by a few miles. This is the southern limit of the ancient kingdom, and I do not think that any places of antiquity will ever be found beyond this. As to the name I am doubtful whether it has anything to do with Yathalattissa as the tradition tells or whether it simply means the lower cave *. There are several inscriptions in the caves surrounding the temple, with the usual contents of which I give only one as it is of some interest.

Ayudhitaya puta Ayasuvasanapadika upasaka Weluya leno agata &c.

The cave of the lay-devotee Weluya [son of] Ayasuvasanapadika son of the noble daughter (?) &c

The word aya, so common in Pali does not occur again in inscriptions and this is why I translated it with some hesitation. The name Ayasuvasanapadika I give exactly as it stands on the stone, although I am aware that it cannot be correct. Welu is common enough in inscriptions and books.

87 Hurugalewatta galleri on a rock forming the entrance to a cave at Amblekande village 14 miles west of Arnica and near the bridge path to Narangollo estates in Tunpalata Pattu, Kegalla district. Inscription partly effaced.

naha tana tera puta pumaraka masi pa

88 Alu wihara two miles to the north of Matale close to the road. This is the temple where according to Rajaratnakari p 43 the sacred Buddhist books were first reduced to writing under the reign of King Wattaḡamiṇi.

The present temple is quite modern and there is nothing to remind us that the place is so ancient except the inscriptions which however unfortunately are all more or less damaged so that I cannot give any transcripts. They seem to be cave inscriptions with the usual contents.

89 Hunapahuwihara two miles from Yatawatta a village 10 miles from Matale on the road to Kurunegala. There is a large inclined rock close to the temple which originally must have been covered with an inscription in the characters of the end of the fourth century but now the greater part of it is effaced and only a few lines remain which do not allow any conclusion as to the contents of the whole.

90 Gne wihara about one mile from Hunapahuwihara. Here are the remains of an old temple which according to tradition was constructed by King Wattaḡamiṇi and a short inscription in the oldest characters in one of the caves.

Patala Sumanaha lene

91 Sessoruyakanda (Emerson Tennent II 60a), about four miles from Kaluṅga a village 24 miles south of Anuradhapura and half a mile east of the Kurunegala road not far from the ancient Kalawaewa tank which is now out of repair. There is an immense statue of Buddha carved in the living rock and two

* Yathala or yata = adhistat, for last yatgala "the lower hill" inscription at Ambasthala A 34.

inscriptions, one on the cliff face over the wihāra, and the other on the brow of the cave, south-east of the wihāra. None of them is of particular interest. The first is in the oldest Aṣoka characters, the second in those of the fourth century.

92. Hammarilla pansala, close to the jungle road that leads from Kalañci to Elagamuwa on the central road (about 55 miles from Kandy). The temple is on a large rock, and close by there are the remains of an inscription now almost totally effaced, which originally must have covered a considerable part of the surface of the rock.

93. Billagala in Wilacchi Korle. Inscription in two lines on the brow of the cave, facing westward. In the second line we read the words *Naka maha raja*, but no genealogy is given, and so it is difficult to say which king of the name of Nāga is meant.

94. Ponikulam, near Galkulam, a village on the Central road, 75 miles from Kandy :

Tisa Wadamanaka barumaka Tisaha lene sagnsa bajikaha.

"The cave of the parumaka Tisa, son of Tisa Wadamanaka, is given to the priesthood."

95. Kondukukubgama, near Elagamuwa, on the Central road, 55 miles from Kandy. Inscription in four lines, partly effaced :

Sidha Ametaya Alawaya 2. 3. kara
cetapariweniya Jina jagana 4. koṭu dine.

96. Handagala pansala, near Wewelkaetiya, 11 miles from Madawacchi, on the Horowapotana road. Three cave inscriptions :

1. Parumaka bakiniyawesaha lene.

2. Alala puta parumaka dataha lene sagasa.

3. Parumaka Digapujika Tisaha lene, &c.

VI.

Inscriptions between the Fifth and Ninth Centuries.

Only a comparatively small number of inscriptions belong to the period between the fifth and ninth centuries, and I think we do not go far wrong in assuming that the frequent invasions of the Tamils during this time are the principal reason of this scarcity. In the eighth century Anurādhapura was given up as capital for Palastipura, and the domination of the Tamils continued there most probably down to the time of Parākramalālu I. The inscriptions I have placed here differ only little in the characters from those of the first period, and as they bear no date and no name that speaks in favour of a certain date I have been hesitating sometimes as to which period I should assign them. Another characteristic of these inscriptions is this that the letters are not so large and not cut as deep as those of the ancient ones, and that, therefore, in many instances, they are so weather-worn as to render a deciphering almost impossible.

97. Nāgirikāṇḍa, between Mahādiulwaewa and Minhettigāma in Kadawat Korle Nuwara Kalāwa, 5 miles east of the central road at the 103rd mile post from Jaffna near the village Issembessaewa on a hill. Wihāra destroyed. The old name of the place was Bamanogiriya as can be seen from the inscription I. line 2, and II. line 3 and 5; it is not mentioned anywhere in the historical books. At I., line 1, we find mentioned the Rukkhawawīya (see above No. 58) and Welunaka, but, unfortunately, only two lines are legible. No. II. has five lines of which the last three are very well preserved; the beginning of the inscription is destroyed. The subject of the whole is as usual about tanks and we meet here for the first time with the expression wawisara, modern wāesara, a composition analogous to candra-māsa. In the second line we find mentioned the Bariyawawisara, the Cadagiriya-wawisara and the Būmawawisara, none of which I can identify, and in the last line we have the Karakaṭa already known from Habarane (No. 61).

98. Galkowila, at Karagaswaewa, about 5 miles west of the 29th mile post on the road from Kurunaegala to Anurādhapura. This inscription begins Nakamaharajala puta and then follows the name of the king, which is not quite legible on the stone. The inscription is beautifully preserved and the form of the characters leaves no doubt that it must be later than the fourth century, although there is hardly any change in the language; but this is quite natural if we assume that a certain terminology was fixed for such inscriptions which remained in use for several centuries.

99. Nayinnawella wihāra, in Waegampattu, Wellasa, 1½ miles South of Bibile, a village 36 miles from Badulla, on the new road to Batticaloa. The inscription is on a flat rock about 50 yards from the temple, and appears very well when the sun shines on it. Some letters, however, are destroyed in the last three lines and the end is missing altogether. No king is mentioned in the inscription, but at line 4 the ancient name of the place Nakala wihāra is given, and this is most probably identical with the Nakalanagara mentioned at Mah., p. 142*.

100. Galmaduwa, at Ambogaswaewa, about 4 miles from Mediyāwa (N.W.P.) Inscription on a large rock near to a small tank a little above the temple, tolerably well preserved but very incorrect, so that nothing can be made out of it. The subject seems to be as usual tanks and paddy fields. The end is evidently wibarahi sagasa dine but in these three words alone there are four mistakes.

101. Nayindanāwa wihāra, 2 miles from Mā Eliya, a village on the new cross road from Kepitiyāwa to Dehelgomuwa (N.W.P.). There are two inscriptions, one in a cave in older characters and with the usual contents, and one on the cliff face over the wihāra in characters of the fifth century. I give this

* The present Sinhalese name is Muhunnaru or Mūnaru under which it is mentioned at Mah. 68, 48.

for the sake of the names that it contains: Nalaleka Mahanika-sagaha lene sagasa. "The cave of Mahanikasaga [son of] Nalaleka is given to the priesthood." As for the name Mahanikasaga we find a tank Mahānikawittī (this is the reading of the new edition) mentioned at Mah., p. 221, and this is most probably the same which is now called Mahānikawaewa, 30 miles from Kurunaegala on the road to Anurādhapura (comp. No. 39).

102. Wellangolla, 2 miles, west of the 20th mile post on the road from Kurunaegala to Anurādhapura, and not far from the Hakwaetunaoya. Inscription in four very long lines of large and beautiful characters on the smoothed surface of a rock a little above the temple. It was totally covered with moss and overgrown with jungle when I came to see it; unfortunately, about 14 letters are missing in each line, and the last line is almost completely destroyed. In spite of this I have attempted to give a transcript and a translation which I am aware may be open to many objections. The beginning and the end of the inscription which would contain the name of the king and of the temple are destroyed but the characters show that it belongs to the 5th century.

103. Demalamāna, about 4 miles N.W. from Hiripitiya and 1 mile from Pūjāgala (No. 49). Inscription on a large rock not far from the village, no ruins of any kind are in the neighbourhood. The characters resemble very much those used in the inscriptions at Bithā (Cunningham Archaeological Survey of India III, 46), on the Delhi pillar (*ib.* v. 143) and at Buddhagayā, except a few which have retained their old shape like the *m* in line 1, or adopted the new Sinhalese form like the *g* in line 3. I feel very much inclined to take this for a Sanskrit inscription, and in this case it would be the only one in Ceylon that can come into consideration, as the one on the perpendicular rock at Mibintalo (103 b) left-hand from the entrance to the Ambasthala Dāgoba is too much weatherworn to be of any use.

104. Gaeraendigala, $\frac{1}{2}$ mile from Gabigalpota a village 7 miles from Dambulla on the Kurunaegala Road. There are three inscriptions, two of them close by each other at the bottom of a mass of rocks, and the third about 400 yards from this in a cave bricked up on three sides and containing six ledges apparently for beds scraped in the rock; it is only approachable by a cleft between two rocks. All three inscriptions are in characters which already somewhat resemble the round form of the pillar inscriptions of the tenth century; they are all fragments and only a few words are legible of each, so that we cannot even ascertain anything about the contents.

105. Siyambalawaewa, about a mile from Gaeraendigala. Several rock temples on a hill and an inscription near an old dāgoba of which only one line is preserved.

106. Acwiriya-pattu, rock temple on the road from Dambulla to Kurunaegala, near the 8th mile post. Two fragments of inscriptions on the surface of the rock close to a small tank.

107. Uturupahuwa wihāra, 13 miles from Kurunaegala, on the road to Dambulla, and not far from the high road. There are the remains of a dāgoba and several fragments of inscriptions.

108. Kucchāwelli, 22 miles north of Trincomalee, on the sea side. There is a solitary rock close to the sea which bears a fragment of an inscription in the characters of the seventh century. The country is now inhabited almost exclusively by Tamils, but at that time it must have been Sinhalese, as we can see not only from this inscription but also from the remains of a buddhist temple found at Nattānā kovil,* about three miles west of Nilawelli (8 miles from Trincomalee), and close to the head of the Periyankulam tank. One or two other places north of Kucchāwelli which are also said to contain buddhistical remains, I was unfortunately not able to visit.

109. Aetabaenduwa, at Tissamahāūāma, the pillar to which the king's white tusker elephant was tied. The carved part of the top is broken and the characters at the bottom are only partly legible. The first word on the side marked A. is Sida, in which the s has adopted the modern form which has been in use ever since. I give a copy of this inscription from a photograph taken by me for the sake of the characters, but no transcript and no translation.

VII.

Inscriptions of the Tenth and Eleventh Centuries

The inscriptions of this period are, with a few exceptions, all on pillars or slabs, the practice of engraving letters on the living rock seems to have been given up almost entirely at a certain period and was only resumed at the time of Parākramabāhu I. Some of these pillars which were protected by the overgrowing jungle are beautifully preserved, others that stood exposed are generally damaged on one or two sides. Almost regularly these pillars bear engravings of the sun and moon as symbols of eternity, and of the dog and crow as symbols of instability. According to the interpretation of the natives however this means a curse, viz., whoever shall violate this property of the priesthood shall be punished by being re-born in the low condition of one of these animals.

Before entering into the particulars about these inscriptions I have to say a few words in general as to the kings who are mentioned in them. As a rule the kings are not called by the same names in the inscriptions as in the Mahāvamsa, and thence arises sometimes a difficulty in finding out the person which is meant. The kings we have to take into consideration now, together with their dates as given in Turnour's Epitome and in

* Emerson Tennent II, 497.

the list prefixed to the second part of the Mahāvansa, are the following :

Kassapa V. 937-954 or 914-931.
 Kassapa VI. 954-964 or 931-941.
 Dappula V. 964-974 or 941-951.
 Mahinda III. 997-1013 or 974-990.

In the inscriptions these kings are called in the same succession by the following names :

Siri sang bo.
 Abhā (or Abbay) Siri sang bo,
 Abbā Salamewan Dāpula,
 Mihindā or Siri sang bo Abahay.

Of the intermediate kings between Dappula V. and Mahinda III. no inscriptions are known except the one at Polonnaruwa, which most probably belongs to Wajiragga, the general of Udaya III. mentioned at Mah 53, 46, although there is no positive proof for it. To king Kassapa V. belong the pillar inscriptions at Mahākalattaewa, Abhayawaewa, Kongollaewa, Inginiṃiṭṭiya (?), the broken slabs at Mihintale, to Kassapa VI. the pillar in the jungle near Mihintale, to Dappula V. those at Ellawaewa pansala, Aetawiragollaewa, Aetakadapansala, and one at Polonnaruwa, to Mahinda III. the pillar at Mayilagastota, the two tablets at Ambasthala, Mihintale, and most probably also the slab at Wewelkaetiya.

The name Siri sang bo, given to the two Kassapas and to Mahinda III. has misled all those that have dealt with these inscriptions previously to Dr. Goldschmidt. Turnour (Ceylon Almanac for 1834, p. 137) fixed the date of the inscription on the two tablets at Ambasthala to about 262 A.D., as he took the king Siri sang bo mentioned in the third line to be Siri sanga bo I. descendant of Laeminitissa, who, according to the Mah., reigned from 246-248. He attributed the inscription to Makalan Jeta Tissa, son of Oolu Abhinyn and nephew of Siri sanga bo I. His argument is this : Makalan Jeta Tissa was a pious king, and as in this inscription in which he grants a privilege to the priesthood of Mihintale he did not like to record the name of his impious father he omitted his own as well, and dated the inscription from the accession to the throne of his uncle, Siri Sanga bo. This date was adopted by James Alwis (introduction to the Sidat Sangarāwa p. XXXVI. and CXLVII.), Emerson Tennent (Ceylon, II., 507), and Forbes (I. 189, II. 327), but not to say anything about the characters and the language it would be impossible for the simple reason that in line 4 the king is said to have been in the sixteenth year of his reign, while Makalan Jeta Tissa only reigned 10 years (261-271). Dr. Goldschmidt first found out the historical name of the king called Siri sang Bo by identifying the names of his parents Abbā Salamewan and queen Gon, with those given in the inscription from Mayilagastota as the parents of Mahinda III. He further took into consideration the fact that Mahinda tells

us in the inscription that he was aep¹ or viceroy before being king as it is stated in Mah chap 54 His father called simply Abhiyya Salamevan here and in the inscription at Aetawiragollawa is called by his full name, Abbī Salamewan Dapula at Ellawaewapansala The two latter inscriptions bear as their date the tenth year of his reign and in both he alludes to a victorious campaign of his father, Abhā Siri Sang bo in India, against the kingdom of Pandi (comp Mah 52, 70 78)

In identifying the name of Siri Sang bo in the inscription at Mahākalattawa, Dr Goldschmidt was guided by the allusion made to the chief secretary Sen who is said to have built a nunaery on behalf of his mother and is most probably the one mentioned in Mah ch 32, 33 At Ingumittiya we have a chief secretary Arak,* a name which occurs several times in the Mah under the form Rakkho Rakkhako or Rakkhase At Mah 52 31 we find a chief Rakkhako who built a wihara at Siwara kigāma, under the reign of Kassapa V at Mah 50 84 one Rakkhako is mentioned under the reign of Sena Silamegha, at Mah 53, 11 one Rakkhako under Dappula V builds the Ilungawāsa Thus the positive proof for the authorship of Kassapa is wanting in this inscription

110 Mahākalattaewa a tank six miles from Anurādhapura, on the road to Galkulam, the ancient Kulattawāpi where according to Mah, p 154 the decisive battle between Elara and Dutthagamani was fought. The pillar is now in the Colombo Museum, the inscription is in perfect preservation not a single letter missing Gitelamu is Gbitatelagama, 'the butter village.' Kolpatra or Kolpattra contains in its first part the Sinhalese kolu kulattā, the second part is a Sanskrit tatsama. Nal aram is either an abbreviation of Nalikerirāma Mah 42 15, or a composition with the female name Nala which occurs Mah 20 9

111 Abhayawaewa. This pillar was found on the bund of the Abhayawaewa tank at Anurādhapura now called by its Tamil name Bassavakulam, it is at present in the Colombo Museum I attribute this inscription to Kassapa V although I am aware that the King is here in the 19th year of his reign which does not agree with the Mah according to which he only reigned 17 years† The subject is about fishing in the Abhayawaewa tank, and is interesting as it is the only ordinance of this kind that we have from such an early date Later on in the numerous inscriptions of Nāganka Malla generally a paragraph is included in which the King states that he gave security to the fish in so many tanks (see, for instance the pillars at Rankot Dagoba Polonnaruwa, below No 150)

112 Kongollaewa about two miles north of Madawaci on the central road The pillar is now in the Colombo Museum,

* A Tamil chief called Arak was defeated by Kula sekhar. See Ihye Dav 18 Conquest of South Ind a Beng As Soc 41, p 197

† Mistakes of one or two years occur several times in the Mah and later on even of five years and more as we shall notice in the next place

it is broken in two, and besides the inscription has suffered a good deal from the weather, however, as the contents are very much alike those at Mahākalattaewa, we can restore it, excepting only the proper names. On the fourth side, which is the only one well preserved, we read that the king was accustomed to sit under a madhūka tree (*Bassia latifolia*) on the full moon day.

113. Ingimītiya, eight miles east of Anamaduwa (on the Kurunaegala-Puttalam road) and not far from the newly repaired Uswaewa tank (Kirimeṭiya Pattu N. W. P.). The pillar stands in the jungle outside of the modern wihāra ground and there are also remains of a dāgoba, stone pillars, and a stone well. The ancient name of the place was Hingimīṭiya* as we see from the inscription, and it was most probably founded by the chief secretary Arak, mentioned A 19. As I have already stated this name Arak may point to different persons, and it is impossible to date the inscription with certainty. The name Mahinda at B 9, most probably refers to one of the two aṭṭās, who governed Rohana under Udaya III and Kassapa V.

114. Mihintale inscription on the plinth course of the building at the top of the broad steps in 17 pieces. This inscription, which is one of the most interesting at Mihintale has never been noticed before; it is very well preserved on the whole, but in each line one or two words are missing. The subject is the payment of the workmen at the Ambasthala wihāra, and it agrees in some expressions with the inscription on the two tablets (see below No. 121). It contains no names except that of the King Siri Sang bo, which I take to be Kassapa V.

115. Pillar in the jungle near Mihintale. This also is very well preserved, and one of the best specimens of pillar inscriptions. It contains a grant by King Kassapa III. to the Caityagiri wihāra (Saegiri or Seygiri) at Mihintale.

116. Pillar at the spillwater of a tank, now called Ellawaewa, two miles from the Anurādhapura Trincomalee road at Kampatwila 17 miles from Anurādhapura. The first side of the pillar is well preserved, on the second and third the last seven lines only are legible, the fourth contains as usual sun, moon, dog, and crow. The first side contains the name of the King Abhā Salamewan Dāpulu and his father Abhā Siri Sang bo, and the rest is a grant to a temple, the name of which is either not given or not legible on the stone.

117. Aetawiragollaewa, 11 miles from Madawacci, north of the road to Horowapotana. This inscription on two sides of the pillar is better preserved than No. 116, but at the beginning several lines are split away; the names and the subject are the same as at Ellawaewa Pansala.

118. Aetakadapansala, one and a half miles from Aetawiragollaewa; pillar inscribed on four sides, of which only two are partly legible. No names are given, but it is probable that

* Hingimī, later Ingimī, is the clearing out.

the inscription belongs to the same king as the two preceding ones

119 *Topiwaewa nr Polonnaruwa**—Two pillars were dug out there belonging to this period one near the Jetawanarama, inscribed on four sides and one near Niṣṣanka Mallia Audience Hall inscribed on three sides with sun and moon on the fourth

a The top of the pillar is broken off, and the first line of each side is missing, the rest is well preserved. In the first line we read [Salā] mewana and at B 9 Wīduraga and this induced Goldschmidt to ascribe the pillar to Wajira the minister of Silāmegha mentioned Mah 50 84. But as Salamewana is a name given to different kings I think it is better to rely upon the name Waduraga, who may be identical with Wajiragga the General of Kassapa V mentioned Mah 51 10, 118 126 or with Wīduragga (translated back into Pāli from the Sinhalese) the General of Udaya III, Mah 53 46. The inscription contains a grant to the village Gūlutissa, situated in Girinā, a locality not known from elsewhere. The place where it was found is now called Brige wimanya 'The Palace of the Deaf Woman, and it is possible that Brige is only corrupted from Wajiragga.

b The name Abhiaya Salamewana is given in full on the first line of the first side, the rest also is well preserved, excepting only the first two lines of the third side which are missing. The contents are very similar to those of the inscriptions from Mahākalattaewa and Ingunumitiya (Nos 110 and 113).

120 Mayilagastota eight miles from Tissamaharama in the Hambantota district. The pillar is now in the Colombo Museum, it is inscribed on three sides but partly effaced. It contains a grant to the Mahāwihāra and the Udayasiriwēna given by the aśoka Mahinda the son of Abha Salamewana and Queen Gon. By the Mahāwihāra most probably we have to understand the Nāgamahawilāra at Tissamaharama (above No 4) and the Udayasiriwēna is perhaps the Uddhāna dāriwihāra mentioned at Mah p 130.

121 The two tablets at Mihintale, on a terrace about half way up the steps to the Ambasthala. This is the finest specimen of Sinhalese inscriptions in the middle age the carving is beautifully clear and executed with the greatest regularity. The inscription was known a long time ago and has been translated by Mr Armour in the Appendix to Turnour's Epitome of the History of Ceylon (reprinted Forbes II 334). The donor is the same Mahinda as at Mayilagastota but here he is in the 16th year of his reign. The grant concerns the two celebrated wihāras of Catiyagiri at Mihintale and of Abhayagiri at Anurādhapura. These two are well known enough but some other names in the

* Only the former of the two names is used by the natives the latter is a corruption of Mahasthānagara, which already occurs in the second part of the Mahāvana. The native etymology derives it from polon and na the polonga and the hooded snake.

text leave space to conjecture, as the *Mapuwāsana* A 39 and the *Pahanawila* A 40, which are most likely only fanciful names for the *Mineri* and *Padiwil* tanks in the North Central Province.

122. *Wewelkaetiya*, 11 miles from *Madawacci* on the *Horowapotana* road. Inscription on both sides of a large slab, tolerably well preserved, but some letters are doubtful, and the whole is difficult to translate, as it contains many words which are not known from elsewhere. The king calls himself *Siri sang bo Abahay*, the son of *Siri sang bo*; this does not agree exactly with any of the kings mentioned in the previous inscriptions, but as the language, and especially the beginning, is exactly the same as at *Ambasthala*, I have ascribed this inscription also to *Malinda III*.

123. *Mineri*.^{*}—This pillar is on the bund of the famous tank constructed by King *Mahāsena*, the apostate, in order to conciliate his outraged subjects, it is inscribed on two sides, but 44 lines of each side are completely effaced, and nine only left. The contents of these nine lines resemble the inscription of *Kassapa VI*, in the jungle near *Mihintale* (No. 115), but as the names are effaced we cannot ascribe it to any king with certainty. At *Mah.* 49, 5, it is stated that King *Dappuḷa II*. (795-800) went for a certain purpose to *Manihiraka*, and at *Mah.* 51, 72, we read that King *Sena* (868-903) constructed a canal to the tank. Possibly the latter may be the author of the inscription.

124. *Attanayāla wihāra* not far from the road from *Ranne* to *Udukiriwila* in the *Hamhantota* district. Only one side of the pillar is legible, and on this we read the name of the king's father, *Siri sanga bo*, but the name of the king himself is effaced.

125. *Eppāwala*, a village on the western minor road (from *Kekirāwa* to *Timbiriwaewa*) about 16 miles from *Anurādhapura*; the inscription is at the doorway of a small *Buddha wihāra*, about 200 yards south of the high road. The *wihāra* roof was supported on 12 monoliths, with only one entrance, facing the east. The inscription is not very well preserved, and also the photograph I had taken of it does not help much in deciphering the same. The name of the king is here also *Siri Sang Bo* (in line 8), and the subject seems to be a grant to a temple, the name of which I could not find on the stone.

126. *Maenik dana nuwara*, about three miles from the rest-house at *Lenadora*, on the central road, 37 miles from *Kandy*. There are the ruins of a palace, at the entrance of which is a

^{*} *Pali Manihiraka*, the pearl necklace. There are also the remains of a kowila dedicated to *Mahāsena*, and destroyed in the rebellion of 1817, and some ancient statues of Hindu deities, which impress the native mind with so much awe that no inhabitant of the village can be prevailed upon to approach the spot. Comp. *Pridham II*, 533 f. The *Rājaraṇakari* (*Uppam I. I. II*, 55) attributes the construction of *Mineri* tank to *Canda Mukha siwa* or *Sandagaemunn* (44-52 A.D.) the son of *Ila Naga*.

stone bearing an inscription. It is surrounded by a ditch in which are the remains of what were apparently locks or water-steps. The jungle is full of ruins, at one place there are 24 monoliths, the remains of a *wihāra* *. Of the inscription, only four lines are preserved beginning and end destroyed, in the remaining part mention is made of a temple called *Mulun gamuwehera*, which may be identical with the *Mūlunagūma* Mah 75, 16

127 Pillar from *Kaelani*, now in the Colombo Museum, it is inscribed on four sides A, B, C, D, but B is quite illegible, and also the other sides, are only partially preserved, the name of the king I could not read on the stone but the contents are very similar to those of the inscription at *Mahākalattawa*

128 *Anurādhapura* broken top of a pillar in the Agency Grounds, on the first side we read the name of the king *Ablī* *Sulamewan*, the other sides do not give any sense

129 Slab from *Anurādhapura* found in the Agency Grounds now in the Colombo Museum, it is inscribed on one side only, but the inscription is incomplete. It does not contain a grant to a temple but some rules about the lay fraternity. No names are given on the inscription

130 *Makulīna wihāra*, two and a half miles east of the seventh mile-post on the road from *Kurunaegala* to *Kandy*. The *wihāra* is on the top of a large rock to which steps lead and the inscription is on the surface of the rock near to a (restored) *Digoba*, this, and No 135 are the only instances I know of inscriptions of the 10th or 11th century cut into the living rock. The name of the king here also is *Siri Sing bo*, but about the contents I cannot give an idea as the inscription is too much defaced

131 *Segelena wihāra* about three miles east of *Makulīna* Pillar at the entrance to the *wihāra* with the top broken off, the name of the King is not on the stone, the contents are similar to those at *Mahākalattawa*.

132 *Ilukawela* about nine miles from *Kurunaegala* on the road to *Kandy*. Fragment of a pillar with top and bottom broken off in the compound of one of the native houses close to the high road. No names legible, characters and contents like those in the preceding inscriptions

133 *Panduwas Nuwara* near *Hettipola* 12 miles on the road from *Wariyapola* to *Chilaw* (NWP). Fragment of a pillar in the corner of an opened *Digoba* with an inscription in five lines. This place is said to bear its name from *Pandunāra* the nephew of *Wijaya* (Mah ch 9) but I doubt very much that the tradition is correct in this point. At any rate, there are no remains of any kind that point to such a remote period

134. *Kande wihāra* at *Yakdessa gala*, about two miles east of the sixth mile post on the road from *Kurunaegala* to *Puttalam*

* For the traditions about *Maenik dana nuwara* comp *Pridham II.*, 653, *Forbes II*, 51 52

Here also there are two fragments of pillars with inscriptions partly effaced, one in the temple ground and one about half a mile off in the jungle.

135. Dewanagala, Galboda Korle, Maeda Pattu, three miles from Māwanella resthouse, on the road to Aelpiṭiya (Kegalla district, Western province). The temple is on the top of an immense rock to which steps lead; the inscription is at the bottom of the rock, about a quarter mile off the road in the jungle. Five lines are only preserved, which contain the usual introduction of the inscriptions of the 11th century (*see* for instance Mayilagastota, Ambasthala), but unfortunately not the name of the King; the greater part of the inscription is completely effaced.

136. Fragment of a pillar on the bund of Nuwarawaewa* tank, near Anurādhapura, 11 lines are completely effaced and three only legible. No names are given on the stone.

VIII.

Inscriptions of Parākramabāhu I. and his successors.

In the year 1023 the capital of Ceylon, Polonnaruwa, was overrun by the Tamils, who established a viceroy there and held possession of the island for nearly 30 years. Robana, the southern district, was the only refuge for the royal family of the Sinhalese; four brothers, each assuming the title of king, contended together for supremacy, till at length, on the retirement of all other candidates, the forlorn crown was assumed by the minister Lokissara, who held his court at Kattragam, and died A.D. 1071. After him Wijayabāhu succeeded to the throne, who during his long reign of 55 years continually struggled against the Tamils, and at last drove them out of the island, but no fixed rule was established in Ceylon up to the coronation of Parākramabāhu I. in 1153. No Sinhalese inscriptions record any of the incidents of this long protracted war, as might be expected, and also no grants and privileges seem to have been given during this time to the Buddhist temples. As for Tamil inscriptions I have discovered the following, which evidently belong to this period:

1. Budumuttāwe wihāra, half mile from Nikaweratiya, on the road from Kurunaegala to Puttalam. Three Tamil inscriptions on two pillars inside the temple and one large slab lying outside. On one of the pillars we read the words Kalinka makan, "The son of the Kūlinga [King]"

2. Naimana, an upright slab with a Tamil inscription standing in the jungle about two miles north of Matara (Southern Province).

3. Tamil inscription on the walls of a Hindu temple, not far from the Thūpārāma at Polonnaruwa.

Of Parakramabāhu I, only one inscription is known at Polonnaruwa but this is easily explained as the ruins have only been cleared to a very small extent.

137 Galwila * Polonnaruwa. This is the last of the buildings in Polonnaruwa (see the sketch in Emerson Tennent II 580) which we reach after having passed the Rauhota Digoba and the Kiriwihara. The inscription is on the perpendicular rock which forms the cave temple next to the standing statue of Buddha. It does not relate anything about the wars of Parakramabāhu and his accession to the throne but is merely religious in its contents. We know from the Sinhalese chronicles that during the long time of the Tanul domination Buddhism was almost totally extinguished in Ceylon and when the kingdom was recovered by Wijaya Bāhu 1071, it was necessary to send an embassy to Rāmañña in order to request that a number of Terunnāses might be sent to Ceylon (Mah 60, 6). During the same time schisms and heresy had combined to undermine the national belief, and hence one of the first cares of Parakramabāhu was to weed out the perverted sects, and to establish a council for the settlement of the faith on debatable points. At Mah 73, 4 we read

Yathā sukha bhiveyyātha sāsanañca mabesino dulladdhu sīta
mūṣattā cirañ āvūtānaṃ gātaṃ nikkāyattāyabhedena bhinnānaṃ
nekheḷu bhikkhūhi kucchupurānakiccehu alayūhi sīmosaṭṭaṃ pūṇi
cavassasahassesu anāgatesu yeva ca bhābhūgiyātaṃ yāraṃ
yathassaddhānaṃ yanti ca yam va mahakulānānaṃ vinatthānaṃ
tāmaṃ tāmaṃ tīrpeṭṭi va yathā tīrpeṭṭi yathā vidhi ca pūṇaṃ
yam vā dānaṃ dānaṃ vassānaṃ vassāpento nirantaraṃ catuddipika
megha va poseyyānaṃ yācaka tīra sudhātēna mayī rajjānaṃ kicchena
mahatā sādā etam sabbānaṃ phalāntena sambhūvitaṃ anekulhi
vidhiatun dānaṃ kalyāṇaṃ tam yathābhicchitānaṃ itī tīrāntara
rahānaṃ hi tīrāntaraṃ adāsi so

That the commandment of the great sage should be restored which had become stained for a long time

which was broken up by the separation of the three nikāyas which was polluted by several shameless bhikkhus, who only cared to fill their belly, that in future for more than 5000 years they may go on the path that leads to nirvāṇa. Setting aside the protection of the noble families that are corrupted here and there, and pouring down continually a shower of gifts like a cloud from the four continents beneficial to the poor, this is the time for me to establish the kingdom with great trouble and to dispose of all this that has been arranged at different places for the purpose. So thinking he gave appointments to those that deserved it.

The same subject is treated again at Mah 78 5

Ado sāsanasuddhimaṃ va nikkāyattāyabhiḷḷhunānaṃ kāretukāmo
sāmaṃggaṃ janasāsanavuddhiyā Moggalliputta tissaṃ va Dhamma
soko nirissaro mahatā eramaṃ dhurimaṃ katvā Maḷakassapasahāyānaṃ

visāradam tepitakam vinayaññum visesato theravamsekapajjotam
sāmaggiṃ ciraḍikkhitam Anurādhapure nānapāla theram sasissa-
kam ratthe ca sa there bhikkhū Pulatthipuramānayisa Moggallāna-
theram ca theram Nāgindapalliyam yuvarājassa ratthasmin aūṇe
sabbe ca bhikkhavo nanda theravaram selantarāyatanavāsinaṃ
Rohaṇa pamukham katvā nikāyattayavāsino mahāvihāravāsinaṃ
bhikkhūnaṃ dharanīpati atha ajjhesanaṃ aūṇam aūṇasāmaggiyā
akā.

"At the beginning, with the intention to purify the law of the mendicants of the three nikāyas, and to cause a reconciliation by the increase of the sacred religion in the same way as the King Dhammāsoka appointed Moggaliputta tissa the great thera and Mahākassapa experienced in the three piṭakas and knowing the Vinaya, the light amongst the theras who had been initiated a long time, so Parākramabāhu brought Nānapāla with his disciples from Anurādhapura and some bhikkhus from other countries to Pulastipura. He placed Moggallāna the thera and Nāgindapalliya in the realm of his subking and all the other bhikkhus and Nanda the chief amongst the theras living in the temple between the rocks at the head of the three Nikāyas in Rohaṇa, and they sent a command to the priests in the Mahāvihāra for a mutual reconciliation."

We see from these passages and similar ones how great his interest was for the buddhistical religion and the inscription at the Galvihāra gives a still more detailed account of all that he did for the progress of the faith and the benefit of the priesthood. A translation of the inscription has never been attempted yet, most probably on account of the great difficulties that it presents. The language is very much the same as that of the Sinhalese commentaries of the beginning of the 13th century, and of such works as Amāwatura, Pradīpikāwa, Thūpavamsa, Daladasirīta, &c.; there is already considerably more Sanskrit in it than in the inscriptions on the tablets at Mihintale, but not yet so much as in the other inscriptions at Polonnaruwa, viz. Galpota and Thūpārāma; besides there are already a few examples of the new form of conjugation after the Dravidian fashion which was adopted in Ceylon during the great Tamil invasion of the 11th and 12th centuries. This is the first inscription which is not dated from the year of the King's reign, but from the death of Buddha; the date is given in lines four and five as the year 1254 after Waḷagam Bāhu, when 454 years had elapsed since the death of Buddha, this gives together 1708 A.D. or 1165 A.D. According to the editor of the second part of the Mah. Parākramabāhu's reign began in 1698, and so this inscription would have been written in his 10th year. It is a proof for the high esteem in which Waḷagam Bāhu or Waṭṭagāmini stood even at so late a period that the date of this inscription is derived from his reign and not from the death of Buddha directly.

138. Galāṇḍāwala, four miles from Yāla, Hambantota district. Pillar inscribed on two sides, only one side legible, begins Qri

Siri Sanga bo Parākramabāhu wat himiyan wahanse &c No other name and no date is given

139 Pillar from Poolankulam 10 miles east of Chilaw, now in front of the Government Agents house at Puttalam (comp J C A S 1855, p 181) It is inscribed on two sides, but the second side is only partly legible At A 12 we read the name of the King Siri Sanga bo Parākramabāhu wat himiyan winse, &c, and B 18 again Çri Siri Sanga bo Parākramabāhu Lambes wara &c The contents as given in A 16-25, and in the first part of B which is half effaced are about the remittance of the taxes imposed by former kings This is a favourite subject in inscriptions of the late Sinhalese kings and we shall have occasion henceforth to dwell upon it in more than one instance Almost every king boasts that he remitted the taxes of his predecessors and if we had to believe them we would be compelled to assume that within half a century all taxes were abolished The Mah says concerning the predecessors of Parākramabāhu (73 3)

Abaddhakaragabādī mahā dakkhavidhāyī pubbarājūhi loko yam piṭṭo bahuso purā

This world had been oppressed on many occasions by former kings who imposed unlimited taxes and thereby committed great evil

The truth is that Parākramabāhu was ten times worse than his predecessors, and by his continual wars against external enemies, as well as by the immense engineering works he undertook in the interior, he so exhausted and impoverished the country that it was long before it began to recover from the effects of his daring ambition

140 Pillar at Padiwil* in the huge embankment of the tank near where the oya has effected a breach through it Short inscription in two parts of five lines each in which the king states that he finished the repair of the tanks and bunds for the use of the fields in the hope of increasing the happiness of the people in this and the next world Padiwil was one of the most important tanks in the north and is continually referred to in books and inscriptions It is called Padiwapi at Mah 79, 34, Pandavapi at Mah 1, p 204, ch 49 19 60, 58 68, 39, in the inscription at Ambasthala (No 121), at 40 it is called Padiwewa and in the later inscriptions of Niggaṭṭha Malla Padiwewa or Padiwila

141 Aelahaera 12 miles east of Nāwula, a village on the central road 32 miles from Kandy (Forbes II, 33), inscription, in 15 lines of which 9 are legible beginning Svasti Çri Laṅkādhinatha Parākrama bhūh &c This is the entrance to the large canal which was constructed by Parākramabāhu, not only for conveying water from the river Ambanganga into the tanks, but also for purposes of inland navigation, so that boats might pass from here to Kantala and Poṭṭannaruwa

142. Maeddahorowa, Pandāwæwa, Dewamedī Hat Pattu (N.W.P.) on the road from Wāriyapola to Chilaw, not far from Panduwas Nuwara (above No. 133). Inscription in four lines on a slab begins *Crīmat Parākramabhūja*, &c.

We now go over to the reign of King Niṣṣaṅka Malla (1187-1196), or as he is called in the Sinhalese books *Kīrti Niṣṣaṅka*. His inscriptions are scattered all over the island, and are not only the most numerous but also the longest that exist. The *Mahāvamsa* 80, 16-26, has nothing to record of him, but that he erected temples and palaces, and by his zeal for Buddhism heaped up merits from day to day. He himself tells us of an expedition he undertook to India, but most of the other memorable actions he speaks of have regard to religion. He describes his whole life; birth, parentage, his arrival in Ceylon, his dignities there, the solemnity of his instalment as King, and the acts of his government. He visited all parts of the island and boasted that such was the security which he established that even a woman might pass through the land with a precious gem and not be asked, "What is it?" He put down robbery by relieving through different gifts the anxiety of the people who, impoverished by the severe taxations of *Parākramabāhu*, lived by robbery; he remitted entirely the tax upon hill paddy, which was felt as a particular hardship, and at the same time greatly improved internal communications by repairing the roads and putting up resthouses for the use of travellers. Many of the buildings of Polonnaruwa, still extant in their ruins, are indeed owing their origin to his magnificence; it was he, too, who repaired and embellished the splendid cave temple at Dambulla, often referred to in his inscriptions.

143. Dambulla. This inscription is close to the entrance to the rock temple, not far from the one mentioned as No. 3 (Forbes I., 371; Emerson Tennent II., 578). It was translated by Mr. Armour in the Appendix to Turnour's *Epitome* (reprinted at Forbes II., 350);* it is written in an antiquated style of language, especially the beginning, reminding us very much of the inscriptions of the 10th and 11th centuries. In the lines 19-24 some letters are missing, but the rest is very well preserved.

144. Galasne Malāsane, about 5 miles north-west of Wellawe, a village six miles from Kuruhagala, on the Anurādhapura road. There is a small temple built of stones close to the *Dæduru oya*, and inside a square stone seat very similar to those at Kiriwihāra and Thūpārāma, Polonnaruwa; the stone seat evidently was not always in the temple, which is rather a modern construction, but must have been exposed to the weather for a long time, as about half of the inscription is almost completely effaced; now also it is not in a favourable position for reading, as the temple gets its light only from the door and has no windows. The inscription

* Mr. T. W. Rhys Davids, in a note *J. R. A. S.* vii., p. 166, refers to a translation of this inscription which he published in the *J. C. A. S.*, but as far as I know this has never been printed.

in eight lines runs all around the stone seat, beginning at the upper end left from the door (at the place marked A). I am not quite sure that this inscription belongs to Niṣṣaṅka Malla, as that part of it which should contain the name is effaced, but the words which immediately follow have induced me to ascribe it to him as they are identical with those at the beginning of the inscription of Dambulla (beginning in the corner marked B). Kacta kula paemili kala yaksha pralaya kota Laṅkāwa na nushyāwāsa kala Wijaya rājayan (C) walansege paramparāyen &c. In the same way of the whole inscription only those lines that are between B and C and between C and D are legible, and therefore a complete sense cannot be got out of it; as far as we can judge from the fragments, however, the contents must have been very much alike those of the inscription of Dambulla.

145. Ruanwaeli Dāgoba, Anurādhapura. This is a fine slab standing near the eastern altar, with an inscription on both sides beautifully preserved. It was published and translated by T. W. Rhys Davids in *J. R. A. S.*, 1874, p. 360, but there are a number of mistakes in his transcript. The language approaches very much the modern conversational form, so that the inscription can be understood by any educated native, with the exception, perhaps, of a few words. After the usual introduction Niṣṣaṅka Malla relates the costly works he executed in the fourth year of his reign for the embellishment of the Ruanwaeli Dāgoba, and for the restoration of the Maricavatti and other vihāras. It seems that Anurādhapura had been for a long time under the domination of the Tamils, who allowed the Buddhist monuments to go to ruins, and that Niṣṣaṅka Malla was the first king who undertook to repair them.

We now go over to Niṣṣaṅka Malla's inscriptions at his capital Polonnaruwa.

146. Inscription on the great lion in the audience hall, which was removed to the Colombo Museum (comp. T. W. Rhys Davids in the *Indian Antiquary*, 1873, p. 248). This inscription is of great interest as it gives us the titles of the high officials in the Sinhalese kingdom of the 12th century.* Another similar list concerning the 17th century is given by A. de Silva Ekanāyaka in his article, on the form of government under the native sovereigns of Ceylon, *J. R. A. S.* VIII. p. 297 ff., and by Knox in his *Hist. Relation*. The whole subject is dealt with at some length by T. W. Rhys Davids in the notes to his article "on two old Sinhalese inscriptions," *J. R. A. S.* 1874, p. 360 ff.

147. Inscriptions on the broken frieze around the Thūpārāma; there are altogether eight fragments more or less well preserved. The missing words can generally be supplied from other inscriptions. Three of the fragments belong to the upper portion (I, III, IV.), and five to the lower (II, III, IV., VII., VIII.)

* Near the audience hall there are two series of pillars denoting the order in which the different dignitaries were seated.

photographs have been taken of Upp. P. No. I., Low. P. Nos. III., VIII.

148. Galpota, near the Thūpārāma; this is a slab 23 feet long, 4 feet broad and 2 thick, shaped like the leaf of a Sinhalese book (Galpota, stone-book), and neatly ornamented, the writing being surrounded by a moulding of birds. It contains an inscription in three pages, each page of 21 lines relating the whole of Niṣṣaṅka Malla's history. In the margin of the stone, on the left hand, we read that this stone was brought by the strong men of Niṣṣaṅka from Saegiri (Mihintale). This curious passage has found its way into all the books on Ceylon (Forbes, I., 420, Pridham, II., 554, Emerson Tennent, II., 589), but evidently there is a mistake in it, and it can easily be corrected. As already Forbes remarked it is a matter of surprise that this weighty mass should have been thought worthy of being removed from Mihintale, which is about 50 miles distant in a direct line; but if instead of Saegiri we read Sigiri, it is quite natural; Sigiri is only 10 miles distant from Topawawa, and it is easily understood that the engraver who knew Sigiri to be a celebrated place of Buddhist worship put this on the stone instead of Sigiri.

The inscription has been translated by Armour, in the Appendix to Turnour's Epitome of the History of Ceylon (reprinted in Forbes II., 343). The two first pages are very well preserved, but in the third a number of words has been washed away, which cannot always be replaced from other inscriptions, so that the translation is in some places based on conjecture. A photograph was only taken of a part of the first page as a specimen, and this was difficult enough to obtain as the stone is almost in a horizontal position and too heavy to be raised.

149. Slab near the Dalada Maṇḍirāwa (the palace of the tooth relic); 12 feet long by 2 feet 9 inches broad, with an inscription on both sides. It was found completely buried near the principal gate of the king's palace, but it is now put upright again. The inscription was published and translated by T. W. Rhys Davids in the J. R. A. S. VII., 160, who, however, mistook it to be an inscription of Parākramabāhu I. After the usual introduction Niṣṣaṅka Malla, himself a prince of Kūlinga (son of King Jayagopa of Sinhapura), exhorts his people to choose for his successor one of his own family (most probably he alludes to his son Wirabāhu), and not one of the non-Buddhistical princes of Cola or Kerali; if there is no one who has the office of chief king the heir apparent or one of the princes or one of the queens must be chosen to the kingdom. This wish of Niṣṣaṅka Malla's was fulfilled to a great extent, as after his son Wirabāhu who, according to Mah. 80, 26, only reigned one night, his brother Wikramabāhu II., and later on his step-brother Sāhasa Malla succeeded to the throne.

150. Inscription on the four pillars at Rankot Dāgoba, and on the stone seat at Kiriwibāra (Rhys Davids, *ib.* p. 164); these pillars originally surrounded a stone from which the king was

went to worship towards the dāgoba, but now they are fallen down and two of them are broken; the inscription is identical on each of the pillars and on the seat, but not equally well preserved; the contents are very similar to those of the Dambulla inscription (No. 143).

151. Stone seats near Rankot Dāgoba and at the Thūpārāma; both contain the same inscription, one in six, the other in four lines running all round the seat; the former was found in the jungle 200 yards from the Dāgoba, the latter is still in its original place.

151a. Stone seat at Kantalai tank; this was discovered a short while ago in the ground below the tank, which was cultivated in former times, but afterwards allowed to fall back into jungle; it is about three-quarters of a mile from the present rest-house, and near the Tamil villages; the contents are the same as those of No. 151.

152. Inner inscription on the stone seat at Kiriwihāra (the outer one is identical with that on the four pillars, No. 150); of this inner inscription only one line is well preserved, the second is partly and the third totally effaced; the contents of the preserved parts are identical with those of Galpota B 13-17.

We now go over to the inscriptions of Niṣṣāṅka Malla in the southern part of the island.

152a. Pillar from Kaeligatta, in Hambantota, now in the Colombo Museum; it is inscribed on two sides, but the first lines of A are effaced; the name of the king is contained in the last line of B, as it is often the case in inscriptions of Niṣṣāṅka Malla. The introduction which fills the first side is interesting, as it gives some particulars about the king's daily life.

153. Wandarūpawihāra*, 1½ miles south of the Ambalantota resthouse (7 miles from Hambantota), on the other side of the Walawo river; there are the remains of an ancient wihāra, a pillar with sun, moon, dog, and crow, and an inscription on the surface of a square stone in front of the wihāra; 16 lines of it are tolerably well preserved, but the beginning and the end are effaced. The contents offer no peculiar interest except the last three lines, where it is stated that the king fixed the tax for the first amunam at 1 amunam 3 paelas 6 mandaras; for the middle one at 1 amunam 2 paelas 4 mandaras; for the last at 1 amunam paelas, 3 mandaras. The same passage occurs in the inscription at Dambulla, l. 2, and in the Galpota, A. 17. The earliest mention of any tax or contribution of the people towards the support of a royal person in Ceylon is, according to Sir John Phhear (the Aryan village, p. 227, where, however, the Pāli is ill-treated in a most horrible way) in a passage of the Sumangala Vilāsinī; Mayam ekakassa khattato ammanam ammanam āharitvā tuyham sālibhāgam dassāma, "We shall give you at the rate of an ammanam of paddy from each field of ours." In inscriptions

the word *tax* (*aya*)* occurs first in the 10th century, but it is not specified there to what they amounted, and neither the *Mahāvansa* nor any other historical book gives particulars about these points.

154. *Rambha wihāra*, about three miles north of the 63rd mile post, on the road from Galle to Hambantota. Several fragments of inscriptions scattered in the jungle around the *wihāra*.

155. *Kaṭṇḡahagāḷge*, about four miles north of Buttala rest-house. The cave is 18 feet high and 50 feet broad, and in it there are three images of Buddha carved out of the rock, and one of 12 cubits long, built of mud, in a reclining posture. The inscription is on two sides of a pillar lying at the entrance of the *wihāra*, and is very well preserved; the name of the king is here also at the end. The contents are identical with those of the inscription at *Kaeligatta* (No. 152) only that here the words *Piliṭṭirajayehi Kael A. 14* are missing.

There are several more pillars of *Niṣṣaṅka's* in different places of the southern district, of which, however, I give no transcript, as their contents are identical with one or the other of the inscriptions already mentioned. One pillar, inscribed on four sides, was brought from Bintenne, and is now kept opposite the *Badulla* rest-house; another one is at *Ilukapotana*, in the jungle, two miles east of the *Bibile* rest-house, and not far from the high road. One, very much effaced, at *Potubandana wihāra*, five miles south-west of the *Bibile* rest-house in *Maedagampattu*, and one at *Koṭaserapiyangalu wihāra* in *Waegampattu*, four miles from *Bibile* on the road to *Nilgala*.

156. Inscription of *Sāhasa Malla* (1200-1202) on the upright slab, north of the *Hactadāge*, found whilst cutting the new path to the *Rankot*. This inscription was translated by *Armour*, in the *Appendix to Turnour's Epitome* (reprinted in *Forbes II.*, 353), and afterwards edited, with a translation, by *T. W. Rhys Davids* in the *J. R. A. S. VII.*, p. 356, but unfortunately from a native copy which is full of blunders. *It is the only inscription that exists of *King Sāhasa Malla's*, and is of high interest, as it gives us in the introduction the relationship of the king (he was a brother of *Nizzaṅka Malla's*, but from a different queen) and the events connected with his accession to the throne of *Ceylon*. The subject is a grant made to the General *Lag Wijaya Singa Kit* who is mentioned several times in inscriptions of *Niṣṣaṅka Malla's*. According to *Galpota*, B 15, he was sent over with an army to *India* to invade the kingdom of *Pāṇḍi*, and having daunted them by his energy he brought back a number of prisoners and a large tribute. From this inscription we see that he also played a conspicuous part in the installation of *Sāhasamalla*, whom he brought over from *India*. As the date of this event is given the year 1743 A.D. and this agrees with

* The word *ugu*, in the inscription from *Tassamahārāma* (No. 67), is translated "taxes" but I am not sure about this. Comp. the inscription at *Wihāraṅgala* (No. 58).

the date given by Turnour, while the editors of the second part of the *Mnh* have put 1745 instead

157 Pillar of Lag Wijaya Singa Kit, found on the bund of Abhayawaewa tank at Anurādhapura, now in the Colombo Museum. The inscriber is the same Lag Wijaya Singa mentioned in No 156, but here he calls himself chief minister to Lilivati's royal consort Abhū Salamewan. Now, from the *Mnh* (80, 30, 31) we know only of a General Kirtisena, who married Parākramabāhu's widow Lilāvati and reigned three years (1797-1200) after which time he was deposed by Sihasa Malla. It is unlikely, although not impossible, that Lag Wijaya Singa should have been first the minister of Kirtisena and then have installed his enemy, Sihasa Malla. Lilāvati was restored twice to the throne by the Tamils in 1209 for one year and in 1211 for seven months only, but nowhere in the *Mali* she is connected with a prince of the name of Abhaya Salamewan so this must remain undecided for the present. The inscription contains a grant to the priests living in the Ruwaupiya, and resembles also in the language very much the pillar inscriptions of the 10th and 11th centuries.

Following the chronological order, we have to mention now two inscriptions of a king who calls himself Siri Sangha bo Parakramabāhu. One of them (158) is on the pavement of the southern altar of the Ruwanvelī Digoba, the other one (159) was found at Dondra,* near Matara (S.P.), and is now in the Colombo Museum. The latter was published by T. W. Rhys Davids first in the *Indian Antiquary*, I 619, and afterwards in the *J. C. A. S.* 1871-72, p. 57, but he ascribed it to Sula Siri Sangha bo (712-718 A.D.). In the proceedings however, p. XXIV, he states, that the chief interest of the inscription, lies in the simultaneous gift to Hindu and Buddhist temples showing that as at the present day so in the year A.D. 1400, Buddhism was corrupted with Hindu rites &c. As we have seen in the pillar inscriptions of the 10th and 11th centuries, the Sinhalese kings often call themselves by other names than those given in the *Mahāvamsa* and we have, therefore, to take into consideration chiefly the language and the contents of the inscriptions. The language of the Dondra inscription is evidently more modern, not only than that of the pillars, but also than that of Niçṣāṇa Malla, as for the subjects, it is a dedication of coconut trees to the temple of Vishnu at Dondra and therefore does not prove anything for the date of the inscription. In fact, it would be difficult to make out the age of this stone if the name of the king and the language did not agree so well with the other inscription at the Ruwanvelī Digoba. This latter is not mentioned in any book and seems to have been quite unknown to the present. It begins with Abhaya Salamewan, and then follows at the end of the first line the name of the King Siri Sangha bo Parakramabāhu, besides these there are mentioned in

the third line one Wijaya and his mother Sumedhā. The contents of the inscription are religious; the king relates how he worshipped the Ruanwaeli Dāgoba, how he spent five yālas of rice, a large ocean of milk, and 2,000 kalandas of incense, how he recompensed the working people and their mothers with gold and clothes, how he listened to the Thūpawansa, and worshipped the Thūpārāma and the sacred Botree, &c. Among the kings that can come into consideration there is only Wijayabāhu II., who was a zealous Buddhist; the story of his reign is thus introduced in the Mah. 81, 10:

Tadā khalu Siri sangha bodhi rājanvayāgato rājā Vijaya bāhu ti vissuto cāruvikkamo. So there is no doubt about his name being Siri Sanghabo; his relationship is not given in the Mah., but he claimed descentance from the unfortunate Siri Sanghabo I. (246-248), a martyr of the Buddhist faith. As Mr. Davids pointed out in the passage already quoted, it is no matter of surprise to see that a king who professes to be a zealous Buddhist at the same time bestows gifts upon a Hindu temple, as in the 13th century Buddhism had adopted the cult of Viṣṇu and other Hindu deities. The temple at Dondra to which the inscription refers is a Buddhist temple now, but there are still to be seen the statues of Viṣṇu, Gaṇeṣa, and the sacred bull of Tanjore, which evidently do not at all interfere with the Buddhistical worship.

100. Inscription at the Paepiliyāna temple near Kottā. This is a grant by the first King of Kottā Parākramabāhu VI., made in the 39th year of his reign. As the date of his accession is given the year 1958 A.D., which agrees with that given in the foot note to p. XXII. of the list prefixed to the second part of the Mahāvamsa. The stone which contained the inscription is broken now, and the pieces have been used for the construction of the outer wall of the Paepiliyāna* temple at the junction of the two roads from Pamankanda to Horana, and from Kottā to Galkissa. The priest, however, has got a copy which I used for making the transcript, after having compared it with the fragments. A part of it has been published with a translation by James Alwis in the introduction to the *Sidat Sangarāwa*, p. CXCIX.

101. Inscription at the Gane wihāra near Waeligāma (S. P.) published by T. W. Rhys Davids in the J. C. A. S. 1870-71, p. 21. the king calls himself Siri Sanghabo Siri Bhuwaneka bāhu, and is most probably the sixth of his name who reigned from 1464 to 1471.

102. Inscription at Kaelani (see No. 127) published by L. de Zoysa Mahāmudaliyar in the J. C. A. S. 1871-72, p. 36; this is on a stone slab near the ancient Knelani temple, on the left shore of the Kaelani gangā while the new one is on the right. It records an account of the repairs executed in this temple by King Dharma Parākramabāhu of Kottā who

* This temple is mentioned in the *Parawā sandarā*, a poem by Āṇi Rāhula of Toṭṭagamuwa stanza 46

reigned according to Turnour from 1505 to 1527 A.D. The only historical book which records the reign of this king is the *Rajawaliya** while the *Mahavamsa* and *Rajaratnakari* omit it altogether and make his brother and immediate successor Wijaya Bahu supply his place, this has led Zoysa to the conclusion that the assumption of the sovereignty by Dharma Parakramabahu must have been disputed by his brother Wijaya Bahu as already Turnour had supposed in his epitome. The date given in the inscription is that in which he ascended the throne is 2051 A.D. = 1508 A.D., and differs by three years from that given by Turnour (to which he arrived by adding the 14 years of Pandita Parakramabahu VII from an unknown source and the 20 years of Wira Parakramabahu from *Rajawaliya* p 274 to 2014, the last date given in the *Mah* as the year in which Bhuvanekabahu VI died).

163 Second inscription from Dondra at present in the Colombo Museum. This too was published and translated by T. W. Rhys Davids in the *J. C. A. S.* 1870-71 p 25. This and No 167 are the two only inscriptions known at present in Ceylon which are dated from the *Çaka* æra. It bears the name of Wijayabahu the brother and successor of Dharma Parakramabahu mentioned in No 162, but the date is the year 1510, this inscription confirms in some way the result to which we just arrived viz that Dharma Parakramabahu and Wijayabahu struggled about the sovereignty, and further it suggests the idea that Wijayabahu must have been recognised in the extreme south of the island only and unknown in the central part. The subject of this inscription is like that of No 159 a grant to the temple of Vishnu at Dondra.

164 Kudamirisai wihara 13 miles from Colombo on the road to Kandy and half a mile to the north. The inscription in 42 lines is on an inclined rock close to the temple and is tolerably well preserved. It begins *Çri Lankadhipati Parakramabahu* but we cannot make out which king of this name it is. The language is quite modern and the contents are of no peculiar interest.

Of the inscriptions now following I only give the places where they are to be found and the dates if they can be made out. They are all more or less modern and too lengthy to be reproduced here either in text or translation. Some of them have been published by native scholars in the Colombo papers especially the *Lakrivi-kirana*.

165 Galapata wihara one mile east of Bentota. There is a very long inscription on the surface of a rock at the bottom of the steps that lead to the entrance of the wihara. It gives an account of the repairs which King Parakramabahu of Dambadenia executed at this temple, having heard that the dagoba attached to it contained a relic of Mahi Kassapa the first hierarch of Buddhism.

166 Batalagodaluwa, one mile east of Dehelgomuwa a village eight miles from Kurunaegala on the road to Dambool. There is an ancient tank, stone pillars and a fragment of a stone bearing an inscription in the character of the 15th century. The place

the third line one Wijaya and his mother Sumedhā. The contents of the inscription are religious; the king relates how he worshipped the Ruanwaeli Dāgoba, how he spent five yālas of rice, a large ocean of mdk, and 2,000 kalandas of incense, how he recompensed the working people and their mothers with gold and clothes, how he listened to the Thūpawansa, and worshipped the Thūpārāma and the sacred Botree, &c. Among the kings that can come into consideration there is only Wijayahāhu II., who was a zealous Buddhist; the story of his reign is thus introduced in the Mah. 81, 10 :

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164. Kudamirisa wihāra 13 miles from Colombo on the road to Kandy and half a mile to the north. The inscription in 42 lines is on an inclined rock close to the temple, and is tolerably well preserved; it begins *Çri Laṅkādhīpati Parākramabhuja* but we cannot make out which king of this name it is. The language is quite modern and the contents are of no peculiar interest.

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166. Batalagodaluwa, one mile east of Dehelgomuwa, a village eight miles from Kurunaegala on the road to Dambool. There is an ancient tank, stone pillars and a fragment of a stone bearing an inscription in the character of the 15th century. The place

is now totally overgrown with jungle and not even a footpath leads to the spot, which is only known to a few amongst the inhabitants of the village.

167. Laūkātīlaka wihāra, eight miles west of Kandy; the temple is on the top of an immense rock, to which a flight of steps leads, and there are two very long inscriptions, one in Sinhalese and one in Grantha or old Tamil characters. The Sinhalese inscription records the erection of the temple and the grants of land made to it by King Bhuwaneka bāhu IV. of Gampola. The date of the accession of this king as given by Turnour is A.D. 1347; but that given in the inscription is the year 1266 of the Çaka era, corresponding to A.D. 1342.

168. Gaḍalādeni wihāra, two miles west from Laūkātīlaka, and not far from the high road; here also there is a very long rock inscription in Sinhalese character, partially effaced, which is peculiarly interesting from the fact of its being alluded to by Robert Knox in his account of Ceylon; it records the history of the construction of the temple and its endowment by a king of Gampola.

169. Akuruketupāna at Ambagamuwa, five miles from the Nawalapitiya railway station; two inscriptions, one of 34 and one of 24 lines, in an ancient form of the Sinhalese character, both very much effaced and weatherworn.

170. Kaeragala, Gangabada Pattu, Siyanae Korle, about ten miles from Colombo on the Kaelani road and three miles to the south, not far from the Kaelani gangā; there are the ruins of a temple, stone pillars, a dāgoba and an upright slab, covered on both sides with an inscription in modern Sinhalese characters. It begins Çrī Sanghābo Parākramabāhu, and belongs most probably to the same Parākramabāhu VI. of Koṭṭa, who inscribed the stone at the Paepiliyāna temple (No. 160.)

171. Alawala Amuna at the Kospoṭa oya anicut, about six miles from Kurunaegala; there is a long inscription in large sized modern characters on a rock close to the river. It contains a grant to the temple of Maedagama, which is situated in the neighbourhood, by King Parākramabāhu of Dambadeniya.

172. I here annex an inscription which, properly speaking, has no room at this place, as it is not on a stone but on a copper plate. It was discovered some years ago in a cinnamon plantation near Negombo, and published by L. de Zoysa Mahā Mudaliyar in the J. C. A. S., 1873, p. 75. It belongs either to Wijaya bāhu VI., who reigned at Gampola, 1398-1409, or to Wijayabāhu VII. who reigned at Koṭṭa 1527-1533, and who is the author of the second inscription at Dondra (No. 163.) It is however more likely that it belongs to the former, as it is dated from the 9th year of the king's reign, while Wijayabāhu VII. only reigned eight years. It contains a second (or confirmatory) grant of a rice field to the Brahman Venrasu Konda Perumāl and is interesting, as it shows the latest form of this kind of inscriptions, which, although written in a modern style of language, still preserves a good many of the ancient traditional expressions.

PART II.

TEXTS

(1) Tonigala.—(a) Parumaka Abaya puta parumaka Tisaha wapi acagirika Tisa pawatahi agata anagata catudisa s gisa dine Dewana pi maharaja Gamini Abayo niyate acanagaraka ca [taw] rikiya nagaraka ca. Parumaka Abaya puta parumaka Tisa niyata pite rajaha agata anagata catudisa sagisa

(b) Parumaka Abaya puta parumaka Tisa niyata Imi wapi acagirika Tisa pawatahi agata anagata catudisa sagisa Dewana piya maharaja Gamini Abayo niyate acanagaraka ca tawirikiya nagarika ca acagirika Tisa pawatahi agata anagata catudisa sagisa Parumaka Abaya puta parumaka Tisaha wisari niyate pite

(2) Gallena wihara.—Dewanapiya maharaja Gamini Abhiya sa puta Tisajasa mahalene agata [a]nagata catudisa sagisa

(1) Dumbulla wihara.—Dewana piya maharajasa Gamini Tisasa mahalene agata anagata catudisa sagisa dine

(4) Tissamahārīma.—Siddham Mahanaka rajaha puta Alunaka raja Nakamahawihara kara[hi] Golagamawila ca Golagamaketa waga gina ca nama

(3) Rarawaeli Digobi Anumadhupura.—Sidha. Wahala rajaha manumarakaka T[is]sa maharajaha puta maharaja (2) Gya-bihu Gamini Abayo Dakini Abiya arabi wihara kariya warikawiya (3) bajika pitiswauak tiri kotu papatakarihiya jina pitisatara (4) kotu dine dakapati bikusagaha atiya citari piceci paribujanak kotu dine

(6) Ratimalagala.—Sidha. Dewanpiya T[is]sa mah[is]a rajaha marumanaka Dewana piya puta kufna Gamini (2) Abhiya maharaja [Dewanpiya Nakamaharaja Wiharahawihara Mahagutika (3) saha pariwatika wiharahi bhikusagaha wisiti pimanaya naye yakn ca bata ca (4) wasawasikalhata kate pa katu dine utirika rahata wanaka katu dine

(7) Periyankulama.—Siddham Wahaba maharajino ga sudisana patanagalih[is] ja jupalisatariya kama karana karotu tiragana utinahi yani halanaka jela (2) halanaka rukawawiya imi tera Majibaka dini bida kariya buyika yalia puta ayisaya puta caka kaha pitinagalih[is] (3) dakapata (4) jina palisatariya kama karana karotu Amaraterahi keti calikawawiya dakapati tumaha pitisatara kotu sabana pitiya nahati Majiba nana (5) atanani ma dakapatiyasa kotu sahi caka kotu sapatiswana beri pabarawisa dini

(8) Periyakadu wihara.—Gamini Abi rajaha (2) la puwidara swanaka wisa (3) ka [pa] rama tera Tusaha ka mahawaw (4) [para] ma tera Majiba ka

ganaya Cakadarika wehe (5) rahi cetalaṭa ca bā-roṭpath
(6) dine Cakadaraka wehera [hi] dine a w a few amongst the

(10.) Galwana—Maharaja (2) manu-
maraka Tisa maharajaha Gamini Abayaṭa
pala wibajakahi wana manaka wawi paca saba[sa] kabawana
jaraya kanawaya tā baraba bukasagahaṭaya catari paceni pari

(11.) Wihāragala.—(a) Siddham. [Wa] saba raja Cakadaraka
wiharahi papa (2) takara kara waya upala donika wawi paca
sahasa (3) kiniya paca satehi ya pasu nawaya bikusagaha-
ṭaya (4) nawasa.

(b) Siddham. Wahaba rajahi patagapara Tisa
rajaha (2) puti Gamini Aba raji [Wa] saba rajaha dinika Upala
(3) donika wawi papatakara jina pahawaya para sagaha (4) ta
padi dina

(12.) Tāmaragala.—Siddha Wahaba ra ha marumanaka
Tisa maharajaha puta maharaja Gamini Abaya

(13.) Kaikāwa wihāra.—Siddham. Patama tera Warnasi
ametaha jita Amaryawa ameti Abaha ca duti bati kara bu hawa
karu ga wadhacetalata ja bikasagahaṭa ja dina.

(15.) Dunumaṇḍalakaṇḍa.—(b) Ulaṭakawapi bikasagaha (2)
sitata wiyaketahi bujaha (3) bika anutara be bājana hala (4)
ta kubara duṇa kariha na gamaka (5) ketahi sagakubari na
karihaku (6) tulatarawiyaketahi tanakaro (7) waye buka-
sagabata kubare dinaka (8) rabi ka[ha] pana ha gamakarahi
wirawa (9) Abaya bukasagahata kubara dina sata (10) masaka.

(16.) Situlpawihāra.—Siddham. Nakamaharajaha puta
Batiya Tisa maharajaha malu Ti[sa] (2) maharaja
ata ta Tisa kabawana Citalapawata atipa
samaya dakini Ti (3) sa aleya wawi akaṭa koṭu kapa waya
Nakamaharajaha [ce] taha ta Muḷawatiyanta ci (4)
hata karadorahi tumaha akala [ko] tu karitakojarahalatayi ca
dasa pahataṭayi (5) jina [pali] satari koṭu
dini dakapata sakalasamata dini.

(17.) Galgirikaṇḍa.—Siddha Batiya rajaha dinayanikaka gala-
kawiharali kubara pahana wi (2) maduka
kubara ceta ma waruta hinagala awapataya nakawiraya cetā-
kubara asirawu tabu (3) ketahi cetakara mani karawiya ceta
kubara ganawi kaṭiyaya cetakubara.

(18.) Demaṭamal wihāra.—Siddham. Gāmaka Aba rajaha
wihare sataba gamaka (2) Sariṭuri ha giriya boja pati pati daka
parihaka gapa (3) wiharahi dasa

(19.) Debelgalpansala.— Mekawana
Aba maharaja (2) catali ta bāta maka Aba (3) cala-
wada punimasaha maba babudawasa ga (4) naka sawasayaha
jata tabana lawū (5) mahawiharali papatakarahiya kapa
saga wadawa (6) tara mahapata wana mahapataka mahama-
tasa (7) tasa jinalata sapa

(20.) Mihintale.—Siddha. Dewānapiya maharājaha maruma-
naka manapaya Gāmini Abhaya maharajaha Cetigiriya bhikku-
sagaha (2) gara gāmanakārikahi pule-

54. Galwibāra.—Siddha . . . pi . . . ta karihake . . .
 batigamaketahi karihake ga siwagamaketahi kari tawi
 tula [da] rawiketahi karihake jala makulaketahi karahika . . .
 parawiketahi karihaka pumanawiketahi karihaka mahabamana
 wiketahi karihaka tulatarawiketahi karahika mahamakalaketahi
 karihaka wanijakaha ketahi karihaka acawiketahi
 mahawiketahi karihaka lajakawiketahi karihaka kubara jita
 gamaketa paka . . . mapanaketahi karihaka nawawawiketahi
 karihaka kubarawiketahi kariha paye pabaraketahi karihake
 wajabutigalakawiketahi aperaka

55. Tammanakanda.—(b) Siddha. Upalahijakahi upajini Naka
 (2) pawatawiharahi cetahi asaṭa ka (3) watiwatapata gamakeli
 cetakubari wali (4) mahamuḍaketahi bojasa niniketa (5) halātale
 kuhari karihi (6) liyapiḷawi (7) nawagamaka (8)
 kupawaraga.

58. Weragala.—(a) Sida bujiya karawa la Tisayahaja
 wanikuhare sa kahawana mababhikusaga . . . bawini
 (2) wisiti male kuhawana wapi te lema na
 kahawane (3) hi ladhabhi ye kari manā yaṭa sādha . . .
 (4) wataba mawa dinaki mahabbigusaga.

(b) Sikaha ga . . . kahawana karihi (2) mahana mela wana
 batagamakahi (3) patagamakahi ceta karihi maraṭa (4) maharu-
 kawawi kahi cetakari (5) Cuḍasumana gamahi cetakari (6)
 mahaka . . . kahi cetiya (7) kubaragamahi cetakarihi (8) . . .
 taṭa gamakahi patakarihi.

61. Habarane.—Siddham. Mujita gamana keriyahi ameta
 Wasayaha puta agi walamana wawiya (2) atiwawiya [da] kilhi
 galaga kaya ataṭa wawiya keta awitakita eta eta gama saro
 (3) ataḷi koṭu me agiwalamana wawiya mulasara ca pacawa
 diwasara ca (4) do karihi sahasa ca caka catalisa karihi ca Sarima
 parumaka maharaji me agimalamana (5) wawiya bojiya pati Sena
 puta Abalayaha ca mabalaka balataka rakana kanakayaha
 manumaiaka Wesamanayaha ma (6) keta akaṭa (7) kiriya daka-
 patiya kala amaya da . . . kakata sagasalahi liyawaya bojiya
 pataya karakala waya Cetagiriwiharahi Abatalahi silacetahi
 tumaha akaja koṭu kari witarā Gapacetihī tela buta malakoṭu ca
 (8) jinapaḷisatari kama karana karotu Copu (?) talaya giniya me
 gapacetihī jaganana hamanaṇṇataya pawatahi (9) nawanana koṭu
 ca bojiya patiya Karakata wawiya dini. me cetihī dina. bojiya
 pati sari . . . ca karihi sabasi wi wisiti ka (10) do pata ca anetaha
 ca Wababayaha puta nakayaditi puwayasa sawanaka
 wasahi majimodini puna masi sata paka (11) diwasa.

62. Thalagala.—(a) Siddha. Balahi bawaka wasika (2)
 npasaka citayaka ma pata (3) Damiḷa baya mata
 hanaya.

67. Slab from Tissamahārāma.—Siddham. Budadasa Mahida
 Maha (2) sena tawaka bāya Abaya maharaja (3) mi apa cudi
 purumuka Budadasa tari pali (4) mahananika Jeṭa Tisa maharaja
 apaya (5) ha pali Toda gamika kiri kiṇṇiyihi ugu awami (6) dinawa
 sahasaka kiri abatarihī Mahagama (7) raja mahawiharahi tara
 pali mahanami Pa (8) dana galida dimka paca sahasaka kiri ca

mi Padana (9) galida me wardita pawatara na uyuta kotu sa
(10) padinaka catara sahasaka biri ce me di ter (11) nani nawa
sahasaka biri yaha ugu wama (12) caita niyamina
rajakolihu bhinana (13) mini mewa bika kari di catara
umani bedi (4) bika ca sesika tawa na
(15) Padana galibi buka siga hamiy na ci [ta] (16) ra pacay ida
uwayutu karwami kotu apa en (17) di piumukaha dini niyamani
me ca suli (18) lu liyawiy i dinimahi

77 Pihgumi—Siddham Utirita Maligawatigama ata
sahasayita wari kani yama ratiyahu ita tofa iwaru ca
(2) mahika jetakaha iwa iwasesi balah iwa cika rafa payahu
abal watuka iwaranagi ma tera karihu (3) bika jana
wihari atani semina ata arikata kotu caka karihu caka uminati
kubara hina iana wihardu ma (4) bikasaganata
catara pacabata dinamaha

80 Diygama—Siddham mihakadika mada wada
[ra] (2) upasikuya i ya pita iwa wadara carika pita i
(3) jahu carika iwa yay tota kubiro pata iwa ni jahu
daka iwa (4) caka kani dasa tiku kubiri

97 Nagukanda—(a) Sidha Welunaka rukawwiya tani
mehi kalo tejo jura kotasahwika kotasika Bimanogirya
weheru saga

(b) ta mima purumaka sikata puta hi
Bimanogirya weheru dayo kino wenulika dawaka mahabariyo
(2) wawisara hanugirya wawisara kabubi (?) wawisara katimaka-
pulasara (3) wawa sama sitara wawisara dahapati hanaya
badipita Bamanogirya wihari bikasaganata caka (4) pita yita
dine saga bigi kariya kama atini samita wawisa niti siwiri
gita awiwa kahawani (5) wataki wawi daka pata boyipita

Bamanogirya wihara bikasagi dini puta karakataka siga
sari

98 Galkowila—Siddham Manaka maharajaha puta Bati
Tira ma (2) haraja manana (?) karihu paci caliwata , ,
hamudata keta (3) Wiharajaha wawiya rukawwiya ceta hi
wana Abilayah ceti karihu (4) boyi pati karakata ya
kubare wihardu tela mala ceti

(5) junapatisatarihi kotu dine

102 Wellingolla—bikasaganata kahu
rukawwi haka kubiri wadara iwa bikaswi
niyata iwa (2) Bawawiya wi iwa
maraduwai iwa mabatawi iwa me ceta kubire (3)
karnā kahi

110 Malakalattaewa—A. Siri sang boy ma purmuka pira
loswanne nawayae puta diti wak dawas Pandi rad Dapulu
waro mekap par hi kureli senum isi nawa turu saengim isi
mahale Dapula arak unanan waeae kudi salu dil siwim isa
kolpatu sangi aetalu wae aep me tuw uk denamo ek sewae wa-
daleyin Sen mahi

B. Lienan tuman mienyan naemin num di kot karana lad Nal
arata melien waru tuman tubu wat sirithi se dawaspiti
mahaweherae mahaboyae diy wada waedi melien wat haembu

wat sat denakhat satar pasa wayutu karanu kot wadāla kaempa
binhi ā wū Gitelgamu gamat attānī paerachaer de rawauae go
wadnā kot isā de kamtaen no wara

C. nā kot isā maṅgiya piyagiya no wadnā kot isā danu-
maṅdul melāt ɕri rad kol kaemiyan no waduā kot isā waeriyau
gamgen geri no gamnā kot isā gael miwun no wadnā kot
wadāleyin ā me kāp par ha kureli senim isā me kāp par nawa
turāe saēngim isā kuḍa salā daḷ siwim isā kolpattra saṅga aetaḷu
wae nep me tuwāk dena

D. mo ek sewa awud me Gitelgamu gamat attānī paerachaer
denu ladi.

111. Abhayawaewa.—A. Siri sang (2) boy ma purmu (3)
[k] ā dasana (4) wawanne maendi di (5) nae pura teles (6) wak
dawas Ba (7) yāe waew māwa (8) karwanukot wat (9) himiyau
wahan (10) se wadāleyi (11) n waewae satar ka (12) nae satar
pahapak (13) hinwā me waew (14) li mas maerū (15) kenekun
rackae (16) genae no pae (17) t wuwa nuwar (18) laddā atin da
(19) sa hanak ran ma (20) [ha weher piri] (21) wahana māḷae
(22) biyā tamā ne we (23) ho [r] awu[d] iaiyan

B. wā (2) lawā go (3) nae me waew (4)
li mehe [ka] (5) rawā ro (6) kasa wa (6) me waewhi mas (7)
marana ta rackae (8) hat kewul (9) usu.

112. Koṅgollāewa.—A. Siri sa [ŋ] bo ma purmukā
deloswan[no] duruta pu[ra] (6) at wak dawas me k[ā]p (6) par
wāedarumayen da (10) ra me kāp pa (11) r no wadnā isā gu
(13) tawuka isā maha (14) boyen (15) mae
na[La] (16) k diw pe[diw] (17) siri saṅg [bo] (19) no
wadnā kot isā daruwaae pu

B. ra dawas wa (2) (3) ko (4) t giriwe-
heru (6) [dena] mo (7) piliiti (8) na pe da (9) riya
piri (10) wen ma (11) si (12) mi (13) kal
(14) watunada (15) gama isā (16) mehi da (17) yehi
. (18) ma [i] sā

C. me yat du (2) numaydala (3) wa melā (4) sara si
lad dan no wadnā kot me[ɕ] diw pediwar rad kol samdaruwan n[o]
wadnā kot wadāleyi[n] (13) attā (14) nī pae [rac] haer (15)
denu la

D. [di at] (2) tāni kat (3) ko hinda (4) wū me ma (5) dhukae
pahaeḷa (6) siri sāng boy (7) rad pahida (8) wasae hinda (9) wū
yeyā.

113. Inginimitiya:—A. Swasti (2) Siri sānga bo (3) ma
purmukā (4) sawanaga pu (5) ridase hima (6) ta puradisa (7)
wak dawas (8) radol ma (9) bāpāpan (10) wahanse (11)
wadāleyi (12) para ɕripāla (13) parāparawen (14) me raṭa
(15) āwū siriṭhi isā (17) wasara tuḷ (18) ahnayā maha
(19) lekā Arak (20) samagan wa (21) rae dāna kuḍa (22) saḷḷ
wadāḷā (23) ek (24) taen samiye

B. n rado (2) l pere Demel (3) kalae pere (4) siriṭ ae (5) tuḷa
wae (6) me tuwā (7) k denamo (8) giriwehe (9) rā Mihinden
(10) (11) (12) Hingini (13) piṭi
sanga ae (14) tuḷa wae nep (15) gam bimaṭ (16) atsāni pae (17)

raehaer dat (18) sirigalatā (19) n me grāma (20) t de mandala (21) n radol (22) wan mela (23) ttinā mang (24) diw pedāw.

O perana su (2) sama me ga (3) m no wnd (4) nā koṭ isā (5) gael mī (6) wun waeriyā (7) n gamgen (8) no grānā (9) koṭ isā (10) atanin (11) nepinnā (12) koṭ isā (13) gam himin (14) aetulatā wū (15) sirigalata (16) n pūdūr (17) no nās (18) nī isā (19) me (20) weherhī (21) attānī (22) paeraehaer de (23) nu ladī

114 Mihintale plinth course

Upper Portion A.

1 Cī siri sāṅg be ma purmukā doloswanne Hihūlae awagun poho dawās satir ratae wel kaemu [ya]n weherat [w]e[ɪ] [we] he [ra] t wel kaemiyā [d]i[ya]e yutu ran sat kalandak

2 isā me ratae me āleyakhu diyaē yutu ran kalandak isā sangwāeli upēni kaemiyaku diyaē yutu ran de kalandak isā kal kalandak isā me ratae me pir[wa] hī [unā] ku diyaē yutu ran pas

3 kalandak isā me ratae me ran ladu krebili pirwāhannā ran tun kalandak isā me ratae me balinnaku diyaē yutu ran de kalandak isā me ratae isā yūn hae diyaē darae wel kaemiyā [diyaē] yutu rindasā kalānda

4 k isā me ratae me pirwāhannaku diyaē yutu ran de kalandak isā me ratae me balannaku diyaē yutu ran kalandak isā me ratae me āleyaku di [yaē yutu] diya dāre urūla ael terie we [ɪ] kaemu [ya diyaē] yutu ran pasalo

5 s kalandak isā me ratae me āleyaku diyaē yutu ran de kalandak isā me ratae me ariki leya [ku] diyaē yutu ran de kalandak isā me ratae me kalandak isā mo di ael [ɪ] [we]l kaemiyā diyaē

Lower Portion B

1 yutu ran pas kalandak [isā me] ratae me diyaē yutu [ra]n kalandak isā me ael terie pas kaemāe arikaleya [ku] diyaē yutu [ran] pas kalandak isā kaebili pirwāhannā diyaē yutu ran tun kalandak isā [me] ael de kaebili deṭun diyaē yutu ran de ka

2 landak isā me ael y yaku diyaē yutu ra[n] kalandak isā mehi hī pamanin unu nokaranu isā me hī tāk ran hawurudu patī wāe pīra keremin sī isā wanun agun ganna isa keremin sī pī [ya] keremin henre wadāran ra

3 n kenekanat wāepāra isā de kalandak [ma] ngul wae go sang wae go ael luhu mama p[ɛ]re apā se pasnat isā deṭ wādī wehera kaemiyā daiuwīn sanga lahannā mangulat diyaē yutu ran de kalandak kahāy de paelak sīl isā mehi

4 wāepāra karana tāk denahit weherat pīlī [mā] deka isā de kenekun kalnodak kaclae pawanu isā

115 Pillar in the jungle near Mihintale —A Swast [ɪçri] (2) Abhay sī (3) rī sa[ng] boyī (4) ma purmukā na (4) wawanne Hī

(6) mate mashi (7) dasa wak da (8) was Saē (9) giri weheri (10) n pere dunumand (11) lan gannā k[o] (12) t isā manga (13) mahawar is [ā] (14) melāt no (15) wadnā i (16) sā mang (17) diwa pediwa

B. no wadnā (2) isā (3) ra[d] ko (4) l kaemiya (5) n no wadnā (6) isā Saē (7) giri gal (8) wadatalan (9) pulapan mi (10) wan sioi (11) balan (12) no kapannu i (13) sā kaepu (14) kamtaen (15) genae da (16) t gannā (17) isā pawu (18) sang wael (19) la piriwen (20) sang wael

C. la kuli mahawar (2) adakkalanu (3) aeti no kiyāe (4) weherat ga (5) nnā isā mo (6) tuwāk ayat (7) rad kolaṭ ga (8) nmin siṭiya (9) weherat me (10) wadālamhayi (11) ārogya (12) sidhi.

116. Ellawaewa pansala.—A. Çri (2) siri bara kae (3) t kula kot (4) Okāwas ra (5) d parapure (6) n baṭ Lak (7) diw poloyon (8) parapuren (9) himi wū A (10) bhā siri jang (11) bo maharad (12) hu tumā sat (13) laengū nawawa (14) n kawurudu (15) yeli Pāṇḍi ra (16) t pacherae ja (17) ya kirtti lad (18) rupun dan (19) wū mal masu (20) lutae mahat (21) ekānna siri (22) bhoga kaḷa (23) maharadhu (24) daru Abhā Sa (25) lamewan Dā (26) pulu roahara (27) d hu tumā sa

B. t laengū dasawa (2) n hawuraduyo (3) hi (18) . . . ta dan (19) gulabudim isā (20) la Kalinga (21) (22) mahāleka inuja (23) kapdu Wadumarak (24) samanan war da (25) na kuḍasalā wa (26) takae lā a

C. Illegible.

117. Actawitragollaēwa.—A. n bi (2) pā i[sā] (3) [himi] ya [n] (4) [wahan]se (5) [ba] t Okā[wa] (6) [s rad pa] rapure [n] (7) [baṭ La] k diw p [o] (8) [loye] n parapu (9) [ren li] mi wū Abhā [Si] (10) [ri sang] bo maha [ra] (11) d [lu] tumā sat l [ae] (12) ngū nawawan hawu (13) [ru] dayeli Pāṇḍi rat (14) [p] aehere deye lad ma (15) [ha] rad hu daru Abhā (16) Salamewan maha (17) [ra] d hu tumā sat lae (18) [ngū] dasawan hawu

B. ruduyeli (2) pas li wa (3) si bimae dena [mo] we (4) herae Siri [sang] (5) bo rad piriwena (6) bada wela na (7) nae attāni (8) hindawā dewa [wa] (9) dūlao ek taen (10) samijen [me] kā (11) p para wadāer (12) talā arak no wae (13) daeie mewān me [kāp] (14) paratamba (15) muktin is [ā me] (16) kāp parati [mewe] (17) heru singe ma (18) no hini kiliṭa (19) boy tini i[sā] (20) mahāla weheru tana (21) kusala akusala (22) monat ru (23) salāsatiyae (24) aetadu rā ae [p me] (25) tuwāk dena (26) kesewa (27) mān du. [numandū] (28) l melāt çī ra[d] ko

C. l kaemiyan no [w] (2) dnā koṭ isā (3) lawā duwe anā (4) priyam no wadn [ā]i (6) sā rat ladu pa (6) ddan no wad (7) nā isā isā de naewa (8) nae dekantaen no (9) wadnā [i] sā arak (10) kand Siri Lakdi (11) w no wadnā isā (12) duba lāta daen (13) no wadnā isā (14) piyo wadāra ana (15) n damiattāni (16) siwanguru hituwa (17) n no wadnā i (18) sā kiri geri go (19) m gen no gan (20) nā isā gaelmi (21) wun waeriyān wae (22) ri

sāl no gan (23) nā isā tudī (24) wuwā hayī no (25) wadnā
isā rī

D lo (2) magamaṭ (3) nā (4)
yā wudī (5) . . [t] aen sā (6) ā me tuw (7) [ākde]
namo (8) eksewā (9) hāriya (10) [n] ā pūtaka (11)
gamā (12) mkanuwa (13) innan (14)
na padī (15) koṭa isā a (16) [t] tam perae (17) haer
denu ladi

118 Aetakadapansala — A Lakla miyān no [wa] (2) dnā
kot isī (3) lawāsu sīdanamī (4) yan no wad (5) nā rwaladapa
(6) la dan no (8) de kantaen no (9) wadnā [1] sa
arata (10) dunae warī Laka (11) (12)
(13) wadnā isā (10) dunawarī Laka

B (1) ruduyā (2) pashī (3) sibi maede (4) haiae sira (5)
bār la (6) badawelana (7) ma attā (8) (9) dāja ek
(10) samirona (11) pī para waedae (12) tala durae sa (13)
da mawa (14) paparatimīwa (15) muktīm isa (16)
kappa (17) herasihama (18) nī man hī (19) (20)
mahīte (21) kar la

119 Polonnaruwa — (b) A. (2) mewān (3) purmuka
tu (4) nwanne (5) nawayae pu (6) ra dasī wa (7) k dīwas (8)
wadalen (9) a sene (10) wī rad ku (11) sāl (?) warae (12)
tura sī (13) da jō nīwu (14) tūre sal (15) isa mibā

B (2) sunanī (3) n warae ku (4) dasīla (5)
(6) lan dena (7) mo ek (8) sewāe Giri (9) nae bī (10)
mae Wādura (11) g bonī (12) wange (13) Galutisat (14) gamay
de (15) kantaen

C (2) dara no (3) wadnā i (4) sī (5)
(6) dan no (7) wadnā i (8) sa gael (9) gen wae (10)
riyan bī (10) hī mut sū (12) l no ga (13) nna isa (14) mang diw
(15) [pe diw]

D (2) no wa (3) dnā isī (4) wadālen (5) cīrad
ko (6) l samada (7) ruwamo (8) Wadurag (9) bonāwa (10) nge
Ga (11) lutisīe ga (12) may me a (13) tūnī (14) paerachaei (15)
dunamāha

120 Mayilagastoṭa — A. Sīri mat npa da (2) lalāta na
wū da (3) n uturāt waenī (4) n kaetī kula pīemilī (5) kala
Okīwas (6) parapuren bat (7) rad purumuwanaṭ (8) ag mehesu
[n] (9) wu Lak diw polo (10) yon parapuren (11) himi sītī Gon
(12) buso raedua kus (13) hī upan Abhā Sī (14) lamewan
maharad hu (15) urelī dī kaeta (16) kula kot wiyat (17) dāham
mīyae gat (18) aepī Mihindīhu (19) wisin karand na (20) wam
utumbī mahāna (21) m uwanisī (22) siribara mahawe (23) her
nakāhī (24) rad parapur wasnu (25) wawastau i kaerie (26)
Uda Tisa pīriwe (27) n sabasī has (28) pamae yan ba (29)
ina dayas nakā (30) wae (31) ta saba (32) wan
dunū (33) wak melat (34) [cīrī] rad kol [kae] mī

B yan no (2) wadnā i (3) sī gān (4) gon radī (5) hara bīlī
(6) bun gael (7) miwun wae (8) riyan no (9) ganna (10) isa
manga (11) wa piyaga (12) wa no wad (13) nī isī da (14) waes
me hī (15) mīya mahā (16) l umin ae (17) tūlī tī sītī (18) sīwae
so da (19) yae tu (20) no nīwā (21) isī me kaha (22)

yo ne para (23) dawā rada (24) kol samdaru (25) wan wisin (26) bisamwat (27) no raknā (28) isā nat (29) isā (30)
wan (31) aēpā Mi (32) hindāhu

121. Tablets at Mihintale.—A. Siribar kaeta kula kot Okāwas raj parapuren bat kaeta usab Ababay Salamewan mahara (2) j hat eme kulen samajāey dew Gon bisew raejna kusae ipaadae aēpā mahayā siri windae piliwelao (3) sey raj wae tumā sirin Lakdiw pahayamin eītae Siri Sang Boy Ababay maharaj bu tumā sat (4) laengū soḷoswana hawuruduyehi wap sand pun mashi dasapak dawas Seygiriweberhi isā A (5) bahay giriweberhi isā wasana malia biksang himiyan mahasenwā karay tumā baē wat himiya (6) n Seygiri weberhi pere tubū sirit nija Ababay giri weberhi sirit nija ruswā genae me we (7) berat me sirit tubuwa waṭi nisiyan hā sasaendae me weherae wasana mahabiksang himiyanat isā (8) kaemiyanat isā dasnat isā kaṭae yutu isā labanu diyae yutu se isā wiwarunen ek se koṭ me (9) sirit tabana ladi me weherhi wasana bik sang himiyan wisin bili pasos salhi naengi siyu ara (10) k menehi koṭ daehit kisae nimaway sika karapihi kiyū seyin siwur baendae perewae Aet weherae laliā (11) g awud met pirit koṭ baesae bambu hat gatae yutu gilau wae lahāg iyae no yahana himiyanat wedun (12) kiyū saendae wasag diyae yutu me weherae waesae wanawajā kiyana bik sang himiyanat kaṇḍin piṇḍin wasa (13) g pasak isā sutat wajā kiyana bik sang himiyanat wasag satak isā bidam wajā kiyana bik (14) sang himiyanat wasag doḷosak isā diyae yutu isā dāyakayan pirikaṇḍ sangnat denu kaḷa pasa (15) no piriheḷā diyae yutu me weherae āwū tuwāk awasae bad gam bim mehi me pasak di nibad wae waesae walandat mut bad awas hā ekkasa wae no waelaendiyae yutu sang saemaengin kaemiyanat wajarat dahawut (17) mut pugul wae no waejaeriyae yutu no dachaepiyae yutu me weherae wasana bik sang himiyan Aet weherae (18) bad tuwāk tanhi kumbur aruh aey kawaru pariyaēn no waelaendiyae yutu tuman pilibadun wisi (19) n Aet weherae abaedi tāk tanhi isirae no kaṭae diyae yutu me sirit ikut himiyan me weherhi (20) no wisiyae yutu nakā balana himiyan isā weher piriwabanu wā isā niyam jeṭu isā ākaemiya isā (21) pasakkaemiya isā weher leyā isā karaṇḍ leyā isā karaṇḍu atsunu aetul wae me tuwāk janā Aba (22) haygiri nakayli Demuḷin sūhanuwat waedi sangun saemaengin Aet weherhi hindae kamtaen koṭ ae (23) tul bachaeri aya wiya aēy kam kaṭae yutu aetul bachaeri ayawiyehi yut kaemiyan naesūwāk denu waṭ (24) nisi kuḍin aepae genae kamtaen saemaengin tibiyae yutu me weherae wasana himiyan pilibadun nisid (25) bot meheyae no tibiyae yutu haeriyae yutu kaemiyan lekain karuṇa wū daeyak genae haeriyae yutu munda kara (26) ndukamtaen kaemiyan hasin has koṭ dāge kaemiyan pasaekin dāgeli tibiyae yutu me weherhi yut (27) kaemiyan keren weherat kaemiyan anoha giya kenekun mut kanae siṭi kaemiyan keren waṭ onā taenae (28) isā al gannū taenae isa perewaru hambu bat sāban taenae isā tun janaku keren no unu wae pa (29) saekae siṭiyae yutu Aet weher dāge pilibad kawari watakud pirūl no diyae yutu kaemiyan wikiṇṇ (30) no gatae yutu meheyae bad minisun kaemiyan

tumanat mehe no gatao yutu anoba meheyat no diyae yutu (31) Katu Mabasaeyehi kam nawamat Dimgamien dun pivala Aet weher kaemiyin balā genae dagaebhi (32) kam nawam kaeraewiyae yutu Kirband pawu dāgiebhi arikat Ael gamien dun de kirya di arik (33) kaerewiyae yutu dagehi isā Mangul maha sala pilimageli isā Mubriboygehi isā Nayindae isā Mininal (34) dewdūn gehi isā Katu mabasaeyehi isā Kirband pawu dāgaebhi isā udgāie yatgalae Aetwe (35) her pilibad dāgiebhi isā me tuwak tanhi pynīwat isā Aet weherin ran eksiyak kala (36) nd isā wī dāsī yahalak isā me tuwāk genae lawurudu patī me weherhi dīgah aēy haēmae tanhi kam (37) nīwām kaeraewiyae yutu dāge pilimagehi bad Gntā Karundae de gaemhi dum malas samun gedand kodand (38) kaerae pereliwar bēlie weherat gatae yutu Kirband pawuyehi Gsagaesien tunin ekak isā me (39) hi sanguaellihi ge knli isā Minuwesara isā Lahimya pawuyehi udiesi yataesi do wačsara isā mehi sa (40) ng waella isā Pahanāewil wathi bim isā Porodeni pokuni watae bim isā me tuwak tanhi labanu (41) weherat gatae yutu weher dāsun hā kaemiyān mut weber bimae hun kudingen bim sowas nīsī so (42) yin weherat gatae yutu kaha sanwīe gat wesat no anuru hiyī wihīya aey kam karanuwana panī (43) karuūwīn gal watae no wisiyae diyē yutu sudāsunwat weherat mut kaemiyān no gatae yutu me webe (44) rae bad tuwak gam bim kaerēyehi bēndae salīsat mut pātī no diyae yutu tun dīwīr mut poho mungu (45) l aēy sesuwar no gatae yutu kaemiyān weher dasun jiwel koṭ dunuwak mut Aet weherae bad tuwāk (46) tanhi ukas pamānu pātī kaerae kumbur arub aēy no waēlēndiyae yutu weherat kēmin giya kae (47) miyān has kuruwan dena pere sirit bīlī sāl mut rāṭin waetum no gatae yutu kudingen pīndu (48) r no gatae yutu mekungen ge gon genae kaemiyān tumanat gowikam no kaeraewiyae yutu hāsharu para (49) puron waetena kaerie kumbur no waetiye liet mut haerie no gatae yutu watupretat waedae anīya no katae yutu (50) gas kol no l aepiyae yutu me weherae wu tuwāk gam bimhi talan miwan aey pīla ruk kamtaen sae (51) mēngin duna mut no kaepiyae diyae yutu bādun kaha wāyāk aeta gam sūt dūd kūr kūr dand minae aekae (52) awatae solos rīyan gaemburie rīyan kabul bēgin genae waew mehe kaeraewiyae yutu no kala kīru dand ga (53) tae yutu me weherae āwu tuwāk gam bimhi labanuwanat jiwel koṭ dunuwak mut tubu tāk tanhi (54) kamtaen saemaengin pasak wānī seyin ā kala tuwak pas pothi liyaewiyae yutu mahapāwataṭ isā (55) labanuwanat isā kam nawamat isā dawaspata wiyawu tuwāk pas pothi liyawa kamtaen sae (56) maengin atwatu karay san otamanī wun sanin wātāy mūdu karanduyehi taba mas maspata me (57) atwatu pala ek atwatu koṭ hawuruduyehi dolos rīwatu yen hawurudu wāsīnhi lekani (58) karay sang maendaj enwā nimaewiyae yutu me sūt ikut kaemiyān ge dūd genae meheyin hēriyae yutu.

B Naba balana himiyānat dawaspata sīl ek naeliyak isā wasin banīe ran ek kalānd satar aka (2) k isā pawarun baenaed

me tek me isā niyam jetakhaṭ jiwel pas kiriyaḥ isā dawaspātā sāl (3) ek naeliyaḥ isā hawuruduwakhaṭ setuwamaṭ mal milae pasalos kaṇḍak isā ākaemiyaḥ isā wehe (4) rleyā isā karaṇḍ leyā isā karaṇḍu atsamn isā pasakkaemiyaḥ isā eknat pas kiri baegin isā (5) piriwahanuwat kaemiyaḥ ek kiri de payak isā sāl de admanāk isā saeraeyin gannakha (6) t de payak isā sāl ekaḍmanāk isā mangul jetakhaṭ ek kiriyaḥ isā Damiyen wasagak isā (7) hawuruduwakhaṭ setuwamaṭ mal milae tun kaṇḍ de akak isā watsikā kaemiyaḥ ek kiriyaḥ (8) isā Damiyen wasagak isā somnas mahabo mangulehi piliyaṭ ek kaṇḍak isā maetiṭatakhaṭ (9) ek payak isā sāl de patak isā piṭas samakhaṭ isā rajge upaenikaemiyaḥ isā ekna (10) t ek kiri de pā baegin isā eknat de admanā baegin sāl isā o kaemiyaḥ de payak isā (11) sāl ekaḍmanā de patak isā piyangalpeie waeliyaḥ de payak isā Damiyen wasagak isā (12) Ruwanasun mahabo mangulehi piliyaṭ ek kaṇḍak isā pawu pere waeliyaḥ de payak isā Damiye (13) n wasagak isā aeli nāwakhaṭ de payak isā sāl ekaḍmanā ek patak isā aeli ekaḷosak isā (14) eknat de pā baegin isā Damiyen ek baegin wasag isā waṭnāwaeri satarak isā eknat eka (15) dmanā baegin sāl isā eknat jiwel de pā baegin isā me weherbi bik sang himiyanat wasaegi (16) n siwur sāhā ekkeneknat ladu siwur sāhana kaemiyan bedā gatae yutu isā weber atsam de ja (17) nakhaṭ eknat de pā baegin isā sāl ekaḍmanā ek pat baegin isā koṭa raekinaḥ de pa (18) yak isā sāl ekaḍmanā de patak isā koṭa raekiyaḥ de payak isā sāl ekaḍmanāk isā je (19) tmawaṭ ek payak isā sāl ekaḍmanā de patak isā batge laediyaṭ ek payak isā sāl ekaḍ (20) manā de patak isā miṇḍi waējāermakhaṭ de payak isā waṭ miṇḍi sūwisi janaku isā eknat ek pā hae (21) gin isā hawuruduwakhaṭ piliwamat eknat ekkalānd baegin isā sangwali upaenikaemiyaḥ (22) ekkiriyaḥ isā sāl ekaḍmanāk isā pisana salayin doḷos janakhu isā eknat Talolagae (23) min ek kiri de pā baegin isā salajetakhaṭ sāl ekaḍmanā ek patak isā dar nangā bat pak sa (24) layakhaṭ sāl tunadmanāk isā no pisae dar naengū salayakhaṭ isā gamanwar giya salayakha (25) t isā eknat sāl de admanā baegin isā naengū darae bat pak salayakhaṭ sāl ek admanāk isā (26) pahāwaesi jetakhaṭ de payak isā sāl ekaḍmanā ek patak isā pahāwaesi ekaḷosak isā ek (27) nat de pā baegin isā eknat sāl ekaḍmanā baegin isā dawaspātā yālā pasak dena kumbal pas (28) janakhaṭ eknat ek kiri baegin isā mas maspatā pā dasayak hā kumbu dasayak dena pākumbalak (29) haṭ de kiriyaḥ isā sāl de admanak isā masakat paerahaenak dena paerahaen diyakhaṭ ek ki (30) rī de payak isā wedakhaṭ de tisaē seṇen niya paeliyāk isā Damiyen wasagak isā puhundāwedak (31) haṭ de payak isā Damiyen wasagak isā maṇḍowu-wakhaṭ ekkiri de payak isā Damiyen wasagak (32) isā naeketi-yakhaṭ de kiriyaḥ isā Damiyen wasagak isā naepiyaḥ ek kiriyaḥ isā Damiye (33) n wasagak isā dūge atsamakhaṭ isā ganajetuwakhaṭ isā karaṇḍ leyakhaṭ isā warjetu tun (34) janakhaṭ isā meknat jiwel karandāegam isā warne dum malas

samnat Damien wasag satara (35) k i-i d'gehi wnet telat me
gaemin payalik isā d'gehi hel mal onāmal war de jnakhāt me
gremi (36) n de kiriyak isā Damien ek biegin wasag isā
masakat ek siya wisi biegin mal dena mahanel (37) gowuwakhat
Sipugamiyen de kiriyak isā sittarakhat de kiriyak isā d'ge raknā
rit laduwak (38) hat sāl ek naehyak isā mahabudungehi dum malis
sam sa jnakhāt isā ban wajārana dūmī (39) rit isā aedura damiat
isā dūmīn sa jnakhāt isā meknat Gutačgam isā mahabuduagehi
mal (40) warakhat me gremi de payak isā Damien wasag isā
megamre dum malas samnat Damien de wa (41) sigak isā man-
gul malhasal pijimagehi jūnī kaemiyakhat isā kamis samakhat
isā ekhat de pā (42) baegin isā ekrit ekadmanā de pat biegin sāl
isā d'gehi budī bisowat tel gannī ek poč ik (43) isā diya j arahana
ek tufulik isā pijimagehi me tak me isā kamtaen ledaruwakhat ek
kiri (44) de payak isā sāl de ndmanik isā wadu malia aedurakhat
Bond weherae senīa isā aedura wadu de ja (45) nakhat isā
sirwadu at janakhat isā uluwadu de jnakhāt isā meknat
Wadudewačgam isā ka (46) tuwadu de janakhu isā ekhat ek
kiri baegin isā nimir malia aedur de janakhu isā ekhat tu (47) n
kiri baegin isā kaimbur de jnakhū isā ekhat ek kiri baegin isā
sunubelāt Sunubol dew ie (48) gum isā gaellan sa janakhu isā
meknat Dūmūnugūmī isā kam nawačmae kaebili jekakhat ek
kiri (49) yak isā sāl ekadmanī ek patik isā kaebili dojos jana-
khat ek admanā baegin sāl isā inak (50) rit juwel de pī baegin
isā Nawagūmī maliasatjehi isā Načewiya maliasatjehi isā
Aembulu dagieblu isā (51) sē gowuwan tun janakhat ekhat de
pī baegin isā me weherae udgalae jatgalie Aetwelime pijiba
(52) d dāgrib ačy haemaendae daegao riknānat Damien ek
biegin wasag diyaē yutu isā dageli isā pijimage (53) lu isā
latgehi isā meheharaan nimisun isā piji i i poronā kasu isā
hi kol isā apulana rada (54) wun de janakhu isā meknat
Mangulaewae tun kirija isa me weherae bil tuwak gum bunlu
n ang wahawa (55) r kuli niel it sune weherat me nunda koč gatae
yutu isā maaggi wa pijagi wa no wadnā koč isa kanae waewae
(56) diwian tāk tūlu pere Demel kalao pere sirit diya
bedum me weherit me gatae yutu isā me weherlu (57) bad
tuwāk gam him kawaru parijayen ukas pimanu no diyaē yutu
isā gatū wan raare no himi koč wehe (58) rat me nawatā gatae
yutu isā dūmūwan desyawanu koč me niyaemin tubū me sirit no
ikmae wietjye yutu

122 Wewelhaetjya.—Čri siri bira kaeta kula kot Okāwas
rajaparapure (2) n bit kaeta usibuat ag meheem wu Lak diw
polo (3) jon parapuren himi wū sū saūg boaga (4) puta siri saūg
bo Abhay maharajhu sat laengū tuawa (5) u hawuraduyehi
wap sand pere apa (6) wak daway teru wasae am gam
kuliyehi kamānak (7) mehi Demel weher pamanien dasa
(8) nāyakayan kibi gum aep denamo (9)
namehi actulit tāk taenre kuli pikama (10) kan
dapili so [ra] kani kač siraē kot genae diya gremae a (11)
kapana gumī wī mīra upan daeyat pagikusaliya (12) tabi
maera hamarā patwanu koč isā kandiपाला soru (13) n gat aya

(7) kaja āturayan bat no (8) genae esu wajan koṭ (9) bat gannā dīsa

135 Dewanagrā — Sīriwat apiriyat lo ikut guna mulin uturat wū Dimba (2) diwuhū an kaat kula paemilū kaja Okāwas pirapuren bat (3) kaeta usabnat agameliḥsun wū Lak diwu poloyogen parapuren lumū (4) tumi sarana tīriri sin gat rija mudun wisosa wū sūla todin hira (5) pija keliu meliḥsu radol daewin daewina rija wira .

137 Galwihāri, Polonnaruwa — Apa Budun kalpa ḡata sahaṛīdhiḥa caturasi [m] kiyapirimitakūlayen sama tisa pirim purā Māra saṅgīramabbūmi wū mahābadhi pi [r] jyam kārīdha wīe durwāra sapa

(2) riwāri Māra pirājya koṭa sarwajjīpi la pīpiṭa wae pīnsālis hawuruddak dawis caturthi piḥ mahī meghayak seyin waedae siṭṭe ana

(3) kakalpa koṭi ḡata sahasrayeli keleṣṭigamūn dī sewemin siṭi siṭṭayin dharmmūpīṭawarabhiyen nūwan in sakali Buddha kṛitya nūmawū Kusinārī nūwarie abiyeshi Ma

(4) Ila rījyange silawanodyā [na] yeli nūmupādhiḥesha nūrwāna dhiṭṭuwen diwi nūwī sira rija supannes hawuruddak giya ka'ae Waljagam Abhi mahā rija dawasaa pīṭan ekwā dahis su

(5) pīnres hawuruddak bliṇna nikāya wae ḡāsanaya pīriwemin siṭi kalli Mahāsammatādi paramparayata sūryayamṇodbhūta rījādhirāja nākadigabhiwajjīṭa jṇaṇamācin wiramāna

(6) Cū Samghabodhi Parīkramabhi maharajinan sakala Lamkātelehi ekarājyibhiḥekayen abhiḥikta wae wajjin bhūtapunyarddhi aeti wae rījyasukhānubhiwa koṭie wadinūwan

(7) ajjāna durjāna mulika apratipatti dushpratipatti wiḥa wegu wiḥita waa apāyānūwina ḡāsanūwacira kula putrayin daehao supariṇuddha Buddha ḡāsanayeli mīwāneni ajjā ca

(8) krawwītyak ha wae la nū kuleṣṭik daehae udāwā wuwa hot Budu sīsra nīssi baho sāt budu apāya bhīg weti pas wā dahasak pawatnī Budu saṇṇata mī wahal wuwa nīṇaewaeṣi

(9) piyājū purassari karunāyen samcodita hīdaya reti w [ae] dosena warjūn kawurun wāhalkoṭa apīgata kalāmka wae piya wī dahasak pawatna pariddhen kerem do hoyi siṭi akhandacchudratādi wiwi

(10) dha guna gīnīṅga saṅgita koṭae rakabita wārdhuta posluta ḡila skandhīdi laukika guna ratnālamī iriyen samalankrita wu Udumbara giri nīwasi mahā Kīṣyapa mahī sthawira pramukha mahāwihārādhiwasi

(11) bhikshu samghayī daehae owun wahal koṭae Budun wisin unyūata Buddha kalpi Moggaliputtis mahaterun wahal koṭae jāpabhikshu nūmmala nīya koṭie dullabiyi naedie ḡāsina ma

(12.) la wiçodhātṛitiya dharmmasaṅgāyana kaeraewū Dharm-māçoka maharajaḥ me [n] anekaçata pāpa bhikṣhūn çāstra-çāsanayen apagata koṭae sbaḍ abhijñādyaneka guṇa gaṇopeta mahākṣhinā

(13.) çrawayan aeti kalhi pawābaya rājayan wisin mahot-sāhayenudu samaṅga no koṭae gataḥuṇu tun nakā samaṅga kirī-men ek nakā koṭae jetawana mahāwihārādi no ek maha aegi wi

(14.) bāra Lak diwae tanbi tanbi karawā ehi sahasra samkhyātīkrānta maha sam [gha] yāwāsa karawā niranantara prawritta dharmamāmiṣa dānāyēn upasthāna keremin samgha-darçana prabhawa prīti prāmodya rasā

(15.) swādayehi lola wae kālānukālayehi paushathāṅgaçila samāpto wae wihārayaṭa elabae sannipatita samgha madhya gata wae tad darçana prasūta prīti prāmodya rasāswāda koṭae mā wisin mahotsā

(16.) hayen sākat wū me samghāma çriya pas wā dahasak abhinna wae pawatnā paridden matu wana samghayā da apramāda wae widarçanā dhuraḷayehi yodi alepa cajatādi guṇen yukta wae wadanā paridden

(17.) awawādānuçāsana koṭae çāsanaya rakṣhā kaḷa mac-naewaeyi yukta wyakta guṇopeta waekarana ārādbanā da asā Mahā Kāçyapa mahā sthawira pramukha sthawirawarayan mae wisi

(18.) n pramāda wihārīn awakāça no labana sandabā dharm-mawinaya sandahā koṭae āeduroḷ da no wihīdae kaḷa katikāwati . . . gaṇadeṭu terawarun wisin tamatamā nisā wana antewāsika saddhiwi

(19.) hārikayan aturehi nisadennata nisayen mindennata yogya wae wasannawun pamā no wiyae dī grantha dhurayehi yodā yaetāt piriseyin winayen kudu sikha bā pāmok da suttin da sadham sūtiatraya anumāna

(20.) sūtra sadā wanapot piriḥeliyae no dī gaṇa samgaṇi-kādin duru koṭa grantha dhurayehi (yebi) yedennawun wisin udu satatayen wiweka wat piraewa maenaewaeyi wadāḷa baewin tun welehi i

(21.) riya eka manā siṭi piriṣudu koṭae kāgiyā si ādi wū kamata hanekhi yedi de tun palahak huṇu ganwā dawasakaḍa no koṭa wiweka wat purawā attānam ewa paḍhama parirūpe nivesaye yi wadāḷa baewin tama

(22.) tamā da me ki guṇaṅgayehi wezesin yedi at waeda parawaeda sādhamin kī paridden granthadhurayen waediyak kota gata no lēna antewāsika saddhi-wihārikayan lawā mul sikha sekhiya wana

(23.) pot karawā sikha walanda winisa aswā samasin samasae ādyanta koṭae samanū wicāla taenaeka kiyannata pohosat karawā dasadham satatayen menēhi karawā yaetā ki wiwekawat udu

(24.) purawā çak [ti] pamanak hadārā nimi kalae caritānukūla kamata hatak uganwā widarçanā dhurayehi mā yodā catu sampajamku kathāyehi wadāḷa paridden dawas yawanu koṭae paewaetwiyae yutu

(25) heranan udu heana sikhā sekha dāsa dham sutta wana pot kela aā no pirihelā pariharana karanu koṭae jedi wiwekawat udu purwā hikmaewiyae yutu mewun haemae denā mae ge no haemmena wae

(26) dae maw piya de denā hī mese mae ek kusa hot kanawaenda hunāṅgana hunun hī sahramsarun hā mehekaruwan piṇṇisae abara siṅgayana gamanak hā me kiwaewun mae rogi wuwa behedak hā sahum

(27) sarunta hehet pasa eṅgāyana gamanak hā paewaeru taenakata piritaṭ yana gamanak mut meyin meyin pitat kata yutta kata kala wikālayehi aetgimaṭ samu no diyae yutu giluridikatrāye

(28) n pitatata yaunawunṭa samu det hot awyaktiyanta samu dena upādyāyanta dukulā aewaet wadila haewin hudu awyaktayanta mae samu no di poho pawarunn ha apattyanāpatti matra

(29) yak dannā wyakta saṅga kenakun mula kota samu diyae yutu na ganayekin āsaṅga kenakun tama samipayehi wasawan hun taenae hamanera ne gen wat ki

(30) no paewidi kenakun daekae mut no waesaewiyae yutu sthawira na wamawya mahā mae samghaya wisin mae maendina jaemae sati sati sampajakuyen yut nindi sewumin sirinu

(31) satapa aluyaemae naeṅgi kamata hanhi jedi hundae siṭae sakman kirimen dawas gewa puhunu gat piriwahā siwuru sakasā haendae perawae daehaeti kisa

(32) nimawā dagh mīmho aṅganawat udu aeduruwat terawat gilanwat senasunwat aē kandawat udu sapayā da wana hot hojun hal elaehae kaenditi walandi

(33) bojnn halae watāwat nimawā ekhittehi pat pot balannwa getta marayan namikaranu wana pasa bojunu wan ro ikman kata yutu retiyawun mut sessa

(34) wun kaenditi waelaendu ikhittehi kamata hanhi jedi dawas yawa pas bathi duka niyayeu grantha widarṣana dhura jehi jedi gahi minis paewijyan ha samsattha

(35) no waewat wela dakwā dawasyiwa donja wa no pohona karunakaeta mut wat wirikata laebi raewu wan wisin udu sannipātītānam vo bhikkhave dvayam karaniyam dhammā vā ha

(36) thā ariyo vā tunhūbhāvo ya wadāla haewin dhammakatha mauaskāra dekin pitat tiraṣṣina katha hā kama witarkkadi pāpi witarkkayen no jedi perae jaemae da hana kiya na kiya wana asa

(37) na dharana dhammakathā kṛim ēe no sis piyewu ha widarṣanā dhurayen gewā maendurvaemae sapat sandae sati samapiya [m] kayen yut nindi sewiyae yutu pitatawiyae yutu kata yuttekin e

(38) bena mangi paewijyan wisin pasih pael pilimage ēe kaepi taenekhi laegum gata yutu haemae welehi mae kipi sitin wat keli sitin wat no sarupa tepul kisi wak hu ha no hiniyae yu

(39) ta mawunudu wuwa wi bhikkhayan ha d[i] mlakudu wuwa [adaru bālayaku ha daru hasa ga nobiniyae yut[] wacchi

mahallawun no danwa mehe karuwanta daebaewili no wiyao yutu tamā ayati yakaduru bhallan anu no danwa an

(40.) nata no diyae yntu gasan yan nak . . hu wisin mahalu saḷgun genemī nasnata sudusu prikarakara athi aeta inut aturehi waesi awaḷawiya wigaranin mae no temen taen eḷaebiyae yutu ebandu pi

(41.) rikaraka ɕatasaruwan we . . . la wiyekin maeyāe yutu nawa y[u]t[u] e tuna gana tu [m] wewa niki da ta watu . . . smi hasa nisa samī mihita mattanta vaddhati yī wadāla baewin sināwata nisi karanek

(42.) hi duhasa no wilidae muwa wasae satutu pamanak daekwiyae yutu tamā wana wehera sanhindena ayi karaṇa baehaera no wabalakata yutu an weherao sanhindena ayi karaṇa tamā no ne siṭiyae yutu ka

(43.) l lekha asaṃjantena apamattena bhikkhunā kṛippiye win kaeta bā āmisatvāya lolatā yī wadāla baewin kaepa passehi du lol baw no kata yutu dahagab mahāambo aē wandimi

(44.) n ganda dukha aē pudamin daewutu waḷandamin pākassehi lamiṇa no biṇiyae yutu aetgambi gibi minisun hā wa sa piḷibada kathā da wisabhāgakathā da no kaṭa yutu idhekasō saṃgha

(45.) to pi acittikāra katā there bhikkhū ghaṭṭhayahto pi tiṭṭhati satṭhayahto pi nisidati dvijako (?) pi bhaṇati byahya-tike bapako pi bhaṇati kumārassa pi siram paṭāmasati yī anyata

(46.) ra nidesahi wadāla baewin saḷga maendaṭa eḷaebiyā hu wisin udu werin ew siwuren ciwa no ghaeṭiyae yutu mahalu saḷgun hā biṇuwa manā karuṇaka āta ādara dakwā itā no ḷawae naemi sitae sa

(47.) t no wanā biṇiyae yutu kisi taenekhi du komarun werae at lā no saenaewiyae yutu padhan gherehi wasanu wanaṭa wikhewa no koṭae hādaēriyae yutu pabbājentā sodhetvā pabbāje

(48.) tba sodhetvā upasampādettha sodhetvā nissayam dettha eko pi bi kulaputto pabbajaṇca upasampadaṇca labhitvā salanati sāsanam patitṭhāpeti yū baewin piriksā paewiji kaṭa yutu pirik

(49.) sā upasampatti kaṭa yutu piriksā nisidiyae yutu kamāya han pamanak durbhaṅga samādan wiyae yutu mekī tāk watae no risin pawatuk udu ayuṇu no kiṭyae yutu yam kenek me kala katikā

(50.) wathi no bikmae waradaṭa pawatit nam tun yaelak dakwā waradata nisi daṇḍuwam karawā awawāda koṭae naewaetae da ese mae pawatit nam nisi no dī masak dakwā hinduwā winayānukula paewae

(51.) tmak naeta hot un kerehi no baendi baeraewiyae yutu gaṇadeṭu terawarun wisin udu taman tamanṭa yedū dhurayehi pamā wae saṃghāyā hikmawā no lu lāt hot mahaterawarun yedū daṇḍuwam kaṭa yutu . . ɕri

138. Galāṇḍawala :—*ɕri siri saḷgabo Parākramabā* (2) hu wat himijau wahanse e (3) me wātā waḷamata wadāla galla (4) rīm aṣārā hengayen maeta ta (5) . . rao waellen maetae hā meki hi

(6) tu latae kutū kana bāyao wahala (7) lae dañgekae sorakamae
yat (8) taçutra kala ekek çri (9) rājadrohūyāyo (10)
kumburae

143 Dambulla wilāra — Çri siriwat apiriyat lu ikut guna
mulu uturat Dambadiwubi an kaet kula pamili kala yaksha
pralaya kotae Lamkāwa (2) manushyāwāsa kala Wijaya rāja
parainparayen ā Lakdiw polojon parapuren himi nomu guna
gaembari teda misal (3) somiguna pinad udapa sat set
kulani dan yasa sirin yut wiraraja Niççamka Malla Lamkeçwara
Kalinga Parākramabāhu (4) cakrawarttin wahinse udagal
mundun pat riwi mādulu men satir andura durula siru Laka ek
saet kotae perae nu (5) badri karawuwara di mula wū Lamkawā
sintu pas hiwuruddakata aya haerae diwel wahal sarak pamuna
parapuru hā hawurudu (6) pata pas tula bhūrayak baegin ran
ruwan mutu ridi ač nu ek wastu hā di dustha Lamkāwasin
swastha karawā tawa da matu (7) wina rija diruwan karawu
wira wada genre Lamkawāsin dustha no kala maenaewaeçy siā
utte amunūta aya ehamunu tu (8) n pačla hā mandarin saka ha
maende ehamunu de pačla hā mandarin satarak hā paesse pas
paela hā mandarin tunakri baewin a (9) ya ganna niyāyen ha
kaeti yā da kaçu kanabī aya daku wajra jiwikā heyin haemae
kalata mae no ganna niyā (10) yen hā wyawasthī kotae dīsa
kam kalawuata dena hira sinda pamuau weyan miyan wisin
sopadrawa wū talpatae hiā diyo bae (11) ndi hiri se no kotae
un unge wamçāuayitri wae bohlo kal piwatnā niyāyen tamba-
patae pamunu hasun hiyawā di tāmbra (12) çisana pawat karawa
Lamkawā tun yālak priedakunu kotae gam niyam gam rajadhaani
da giridurgga wanadurgga jala (13) durgga pamkadurgga da at
ambulu pikak se bala gacniyik udu maengi ruwanak genae
jana kalae kumak dayi no hiya (14) na niyāyen gam wal
niskriñtaka kotae me Lak diwa semeli tība dwanda yuddhā
çayen Pindi riçta de warak wredae bhaya (15) pat wu Pandya
rajayin ewu riçikanyāwan ha bastyaçwadi pinduru hā genre
Codi Gaudadi no ek deçayeli guna kae (16) roçeti rajadaruwan
hā gunen mitrasantbiri kotae guni no kaemaettawunta timan
wahinsege çaurj yātaçayen wae bhaya ala (17) wā e e raçin
bisawirun ha pinduru genwa mulu Dambadiwae da pratimalla
rajayan nreti heyin Rāmeçwarayeli waedae hindae (18) tulabhara
wastu dinayen ese nu sata mulu dilindun sit pura e tibi bulu
kalik piwatna niyayen jayastam (19) bha kotae niga tala

jen dewālayak namwa siwuringa senanga piwaria
naewietae Lak diwa wredae piçtae saturan naeti bae (20)
wi[n] di wimatae sisaturan aewa da yi sita
Dambadiwae Lakdiwae no ek tanlu satra namwā niraturu wū
dan watu (21) in nd

purā bohlo kal himriwa tibi tun nakāhi saturuwan samanga
lirawa tewala Buduwa dandi wedae na (22) ka

tu ra çāstri da pawat karawa perae rajun dawasae dup
paribānryen naesi gya wehera maba sae (23) [Anu]

ra ihupuri Nuwara Dewanuwara Kae'ani Miyaguna no ek wehera
huawā aorinta wast[u] yapa (24) karawa

... hārayehi da gal . . no hot lun siṭipīṭima paḍeka
 . . sana raumaya karawā sa (25) t lakshayak dhana wiyadam
 koṭae maha puda karawā s[u] warṇa giṭi guhā yaeyi nam tabā
 karawā wadāla ḥilālekḥayayi.

145. Ruanwaeli Dāgoba, Anurādhapura : — Ḷrīmat wū
 tyāgasatyasatya caṇṛyyādiguṇaganayen asādīhāraṇa wū Okāwas
 raja parapu (2) ren ā Kālinga cakrawartti rājawamṇayata
 tilakāyamāna wae Siṃhapurayehi sajāta wū Niṇṇamka (3)
 Malla Kālinga Parākramabāhū rajapā wahanse swawamṇayata
 pa (4) ramparāyāta Lamkā dwīpayehi ek sesat koṭae Mālu
 Parākramabāhu wahanse pū (5) rwwa rājacarita ikmae kala ati
 dasa awinayen pīdita wū dilinda wae gos so (6) rakam koṭae
 jīwatwana boho janayā jīwitācā haerae sorakam karanne yanā
 (7) ḡāwen wedaeyi ran ridi masu ran mutu maenik wastrā-
 bharanādi wū un un kaemaeti wastu hā (8) sarak gam bim di
 abhaya di sorakam harawā sesu boho janayā da ēē dukkḥayen
 galawā me se (9) mae wiwidha wicitra wastu dānayen sanātha
 koṭae mā dun deya sthira koṭae tawa da waediyak samurdd-
 hawa ḡatamanā (10) wēdayi awurudu ḡaganakata aya haerae
 wadārā tun rajayehi mae haema kalāṭa kaeti nya haerae
 wadārā mā da (11) wasaekāt no singā suwase wisuwa maen-
 aewaeyi perae rajadaruwan no kaṭa wirulesekae tulābhāra
 naengemi sitā wadār (12) ā urehi dā Wirabāhu mahāpāpan
 wahanse hā agamesun Kālinga Subhadrā bisowun wahaue (13)
 hā sahā woṭunu abarapin saedi taman wahanse hā tun denā
 wahanse tulābhāra naengi sat ruwan bā aetaḷu ridi tiram hā
 anantakoṭae (14) rāja withiyehi ne swāmin mahādāna waishā
 pawatwā tun rajayehi bobo koṭae Niṇṇamka nanin satra namwā
 anna dāna da niranta (15) rayen pawatwā siyalu diḷindu bhaya
 sorabhaya kaṇṭakabhaya durukoṭae Lak diw wāsīn haema denā
 suwapat koṭae ḡā (16) sanayehi da duḡḡḷayan da utkaṇṭhitayan
 da pahanowanne piatyaya lobhayen hā katayuktehi bhayin
 bawa dae (17) nae ḡasānaya kiluṭu no koṭae siwuru baḷawunṭa
 kaṭa yutu dunaetae ran pilī yakaḍa bat bijuwāṭa sarak ādi
 wū dāe da (18) laebeyi sammata karawā wadārā suḡḷawahanse-
 warundāeta da palibodha no wuwamanā wedayi obagē nāe-
 wnedāeyanṭa no e (19) k wastuyen sangraha koṭae siwu pasayen
 dāna prawāha paturuwā mesē lokaya da ḡasānaya da semehi
 tabā Pulastipura (20) yehi waeda wasana seyek Ruwanwaeli
 dāḡab wahanse dā wandanā pipisae siyuraṅga senaṅga piriwarā
 malānubhāwayen (21) taman wahanseṭa satarawannehi nikmae
 dāḡab wahanse penena mānayehi dūmae wāhanayen baesae
 ḡrīpādayen Ru (22) wanmaeli maḷuwāṭa waedae maḷuweli
 waeli tawarannā sē manta mutu atutae waeli talāpitānan
 kusum pudunnā se ran (23) mal ridimal sat ruwan sisārā
 nīraturu koṭae pudā anaengi pīta kada patākāyen dāḡabāṭa
 ātapaniwārapaya koṭae sisā (24) rā nīraturu koṭae kapuragoda
 goda koṭae pahān pudā taliyan tel suwandatel ādiwū telin satiyak
 pahān pudā (25) mese mac kaḷuwael dumin anwanda malin pudā
 siwu daē gandin sisārā piribaḍa genae satalis lakshayak masu
 ranin pūḷā (26) koṭae nuwarāṭa hāt pasin sat gawwak pamaṇa

taenae baema satun no maeriya haekkaoyi abbaya di beri lawa
dolos (27) maba waē taenae masunṭa abhaya di Kāmbodinta
ran pih ādi wū laemaeti wastu di pakshin no badina niyāen
sṛ (28) mmata kotae pakshinta abbaya di pritin da windana
welehi ēhi Bauddha dewatāwan saha mnhā hanannā dutu mī
nisungē (29) pritiḡhosbanā asī e wlehi npin Buddhalambana
pritin Lak diw wāsṭa naewaetao hawuruddakata aya haerie
ehi sṛ (30) ṭi lokē arak mēnṛwan adhukāri kotae unda puda
Mirisawṭi adi wū wihāra karawawayi ananta wastu la wī
(31) siyaganan jāla di sṭuwā nuwari dewunuwarak se
peraparidden sapṭa kotae wadāri niyādameṭa sitin puji kala
(32) naṭa Bauddha dewatāwangen me mie lesae riksha reti
biwa da daenae matuwana raja daruwānudu wisin nuwāae
wihāra (33) wil āiawāsīn lokaḡasana samatha kotae raksha kṛta
yutu

Ḡṛidhūmnā ratnacaitye pacitimi vikālir (34) yjena bhikṣur
dhanānīm

catvārimṡat pramāṇair nṛurupamaracitam vikṣiya sāndraih
pramodaih

pratyaḡbhānye (35) vanakastutim akṛta tatah pritiḡito
yam abdam

Lambān Niḡḡambamallo vjaṇarayaḡ akaram Ḡri Parakran
tibālu

145b Ruanweli Dagoba pavement, east side — (1) cakra
wṛtti bu (2) ma apī me tuwāḡ pa sudusu dasi

siya (3) la lesin tubu mahawa tubu mulullā bandahayen (4)
Pai ikṛma simudra haḡ (5) adi wū

alut waē manā ek tenae mibawa paha (6) ho wa lae haeli
bandawā Lak diwae mululle (7) pino mahawiharaya

adi wū no ek dahas (8) dagaba yre (?) Ratnawali
dagaba saeti (9) maha dagap da abhinawa kotae

rawa (10) kaepa layan adi wu dao karahi Anuadha
(11) sae wabanse atu wu aneka (12)

wadārā Demalun baesa (13) Lak diwṛta
awut Demala ke

146 Lion at Polonnaruwa — Ḡri wira durṭya wira weḡyābh
ujaga Nissāṅka Lamkeḡwari kṛlinga cakṛwṛtti swamin
wahanse waedae hun wira simhasanayayī

(2) Simhāsanaḡe waedae hun kalae pot warana aetulu wu
kāyasthayanta sthanayayī

(3) Simhāsanaḡe waedae hun kalae pradhanayanti sthānayayī

(4) Simhāsanaḡe waedae buu kalae senewiradunṭa sthanayayī

(5) Simhasanaye waedae hun kalae aepāwatun lundina
sthanayayī

(6) Simhāsanaḡe waedae hun kalae yuwaraja wa siti
n wahanse hindina sthānayayī

(7) Simhāsanaḡe waedae hun kalae asamṡandi bhāraka manda-
likawarunṭa sthānayayī

(8) Simhāsanaḡe waedae hun kṛ'ae kadṛḡoshṭhiyeli aetta
wunta sthanayayī

147 Frieze around the Thūpārāma —

Upper portion.—I.

(1.) Çri Kālinga nripaḥ Parākramabhūjo Niçṣaṃka Mallam-
kriti vṛttacaityaḡribam Palastinagare Lamkeçvaratarayatana
. . . . ra na girim mahā dubhuttama bha.

(2.) s sarvatbā tat sa grāma paricaya dana nripatibhis
samrakshyatām bhāvibhiḥ.

Okāwas raja parapurehi [Sūryya] waṃçayaṭa tilakāyamāna
wae rajapiliwelīn rajja ladin

(3.) woṭunu paelaendae maha raja tan pat wū Niçṣaṃka
Malla Kāliṅga Parākramabhū cakrawarttīn wahanse Çri jaya-
gopa mahārājayan wahanse nisā Pārwwatī mahā dewin waha

(4.) nse kusen ekolos masin puṇu pohoyae upan keṇehi sa
. . . . lakuna manā nakat mohota dae tilakayak lat
miyi piyānan wahanse wadāḷa

III.—(Running west to left of cut upper tier.)

(1.) karawuwara di muḷu pas hawuruddakata aya
haerae wadārā diwel wabal sarak pamu

(2.) ṇu parapur[u] wastrābharaṇādi no ek wastu di perao
. . . haerae to . . . wahal sarak ādi wū sarwwa

(3.) awa . . radol koṭao wo wā . tā un un gē da kamun
wu ran hama deya tayaegi un un

(4.) ṣa mae [daru darae] wadārā mattata da wyawasthū koṭas
kaeti aya da kaṭu kanabū ayao dayao ca . . . wikrayae yi
haemae ka

IV.

(1.) laṭa haerao wadārā no ek wastu

(2.) di mahājanayā samurddha koṭas eo

(3.) runudu jiwitūṇā haerae sorakam

(4.) karatne dhanūçayen wedayi.

Lower portion.—II.

(1.) miyi sitā wadārā Dambulu leṇata waedae.

(2.) siṭi piḷima nakharat gāwa . . . Lak [di].

(3.) wa m wehera deṭu mi warū

(4.) ananta wastu parityāga koṭae.

(5.) yūṣa siwu pasayen dassa . . na koṭae dharmma
dhara çāsana

III.

(1.) [dha] ra wasana waranata anurūpa p[r] awṛitti di wadārā
pi dā pātrayā tun wahanseṇ ta

(2.) wahanse ureli dā suwaraja wae sa [W]irabāhu
mahāpāṇan wa[lanse] . . . pe . . . un wahanse galaw[ā]

(3.) nasana hā anacūgi ruwa sa poho pūjā koṭae.

(4.) Lak Wijaya siṅga senewi tāwarun[āwan]

(5.) sammatayen nawara'na di ratuṇae talawun . .

IV.

- (1) a lūksayak ja
 (2) wedaya stuti kala tanhū dāgabak bandawā ra
 (3) woṭunna dewatāwan sūgāwehi mao ta
 (4) mae taen mae bālī anāthayan sanātha koṭae

VII

- (1) . dada no ek taenae dharmmādhikarana lawā so
 niwārana koṭae lo waes
 (2) san anācāra koṭae no nasnā pinisae rājādwārayehi
 sadācāra silale
 (3) khe karawā mawun piyan sē lo sasun raknā . . .
 Sakyarāja gunayata
 (4) . sikhī senaūga paksha pāta ɟirirayan ka hɟyi
 tun rajayehi

VIII

- (1) tan weja gattawun daekae munta sesu rajadaruwan lā
 samasampat dem: ɟi ran ridi walan mutu maenik ādi no ek
 sampat di haemae denā suwapat
 (2) koṭae Coda Gaudādi no ek deɟayehi rajadaruwan karie
 hhatayan jawā dwandwa yuddhi ilwā da no ladin pitatae
 saturan naeta me wiṭae dinuwa manā kele
 (3) sa saturan wedayi sitā waedae wasana Pulastipurayehi
 Niṣṣamka saetrayayae Brāhmana saetrayayae bahujana satray-
 ayae yaonādi no ek dana ɟala karawā ridi ran
 (4) walan ridi kota da ridi waeta wil ādi no ek wastuyen kap
 ruk so sarahā maha perahaerin ishta bhojnādi maha dan
 watura pawatwā Anuradhapurayayae ɟri
 148 Galpota, Polonnaruwa —

Maɟin

ɟri Kālūga cakrawartti }	} bhātayan lawā adhi } kara kota danwū mandi } nāwan Sieguyen
swamin wahanse	
aeti kala Niṣṣamka	

genwā ɟalēlekha galayi

A. (1) ɟri dharmmassoyam sarbbalokakamānyaɟ ɟreyo dāyi
 sarbbada rakshanīyah
 bhūpāleudran yacate kirttihetor bbbuyo lhuvo Vira Niṣṣamka
 Malla[h]

(2) ɟrīmat anat utum guna genen hīwi Okāwas raja parapuren
 wu ākaɟacāri Kālūga cakrawarttin wahanse lulena Wijaya
 rājayan Budunge niyo

(3) gayen dewiyan wisin arag ganna ladu wae Lak diwu
 bre re ɟal sha prīlaya koṭae manushy waen ka'a ek dahas sat
 siya khawurudu ɟiya kalhu Budu Bosat

(4.) Sakwittan upadanā utum Dambadiwhi Kālīngu ratāe Simbapurayēhi memae rajaparapuraṭa tilakayak bandu Cṛi Jayagoparājayan wahansē nisā Pārbbati

(5.) mahadewīn wahansē kusen ipaedae raja peraharin waedi taman yona parapuren himi Lakdiwae raja karanu maenaewaeyi Lak diwae kulaje ka maharajun a

(6.) yadamen maha peraharin me Lakata baesae āepā himiyā tanaturu raja isuru windimin cāstraçāstrāgamasakala kelā widyāyehi nipunu wae raja pi

(7.) liwelīn abhishēka ladin woṭunu paelaendae maharaja tan pat wū woṭunu mangulehi ahas kue puraminā maha mē kae lada kipi baelū pamiṇekin wi

(8.) suruwā baewi lo waessan aesaṭa tiyupu aṇasak aeti kri-dāwanayehi idiriyata kakarā pinū kururu saeḍa woelasinna diwu kaedi eiya sat[u]hā saemaengae

(9.) pawitae helu mahā tada teda alti nirudaka katarehi da paen wuwa maenaewaeyi sitū kepehi mae akālameghayen mahawaturu pawat baewin kaemaeti taenin

(10.) paenū ranasimha rāja wikrama aeti samudra kriḍāwata gona waedi taenae abhimukbayebi paemuṇu mahapolāṅaku samipawū sē napurayaeyi pahawae tu mae toṭa

(11.) tudussa danayi wadāla basata tamā mae tamā deehae diwu pidū baewin alamghaniya ādeça aeti duṭu kepehi mae satuṭu wae koṇcanāda koṭae mangulaetu tamā mae piṭa du

(12.) n baewin duṭu mahā mahimā aeti Siri saṅga ho Kālīṅga Parākramabāhu Wirarāja Niççamka Malla Apratimallā maharajapā wahansē Udāgal mndun pa

(13.) t hiruhu sē satur anduru durulā bahu janayā muwa piyum pubudu koṭae anat rajasirin Çakra dewendrayā sē somigunen pun sandaha se dhira

(14.) tāyen Meruwa sē gaemburu baewin sāgaraya sē kshāntigunen mahapolowa sē lo waessan pinin upan kap rukel sē waedae siṭae apagē wamçayata

(15.) parapuru mē Lak diwubi bahu janayā aturekae samahara rajakenekunge durnniti waçayen kulācāra dhanayen pirihupu sē . . nuyi mahā karuṇayen owu

(16.) nṭa kulācāra tabā di pas hawuruddekae nya haerao ket wat aya gannā kalae peran rajun dawasae waḍā gannā aya haerae uttō amuṇṭa ekamuṇa tun pāela hā ma

(17.) ṇḍaran sāka hā maendo amuṇṭa ekamuṇu de pāela hā maṇḍaran sataraka hā paessū nmunṭa ekamuṇu pāela hā maṇḍaran tunaka baegin ganut mut wṇḍā no gannā niyā

(18.) yen hā dūkin harana schen kaṭussara aya baemae kalata mae no gannā niyāyen hā wyawasthā koṭae kahawuṇu tamba loho ran ridi inutu maenik wastrābhara

(19.) ṇādi anūka dhana warshāyen diḷindu gim niwā diwel wabal sarak pamuṇu parapuru ran ridi wajan gehila ādi boho sambana tabā di amātyādīn aeti

(20.) koṭae tun rajayehi boho kal npawat maha waewu aeḷa nwnuṇu bindawā e ē ratāe subhikha koṭae ehi satwayanata abhaya dāna di pisamburuwa tada haeme

(21) no ek janapadayehi dharmmādhikarana lawi anyiṃa
niwārana koṭae sorun udu sorakam karanuē dhanāṣṭiṃ wedayi
un un kaemaeti wastu di corabhaya

(22) duru koṭae wal waessan pael waessan hremae taenae mae
sādhā kṛtākā cōdhanaya koṭae Budu sasuehi da naya winiya
wū paridden duṣṣila kṛtāka paha koṭae lo

(23) kaṣṣana nishkṛtāka koṭae suṣi mahasiṃgata siwu
pasien upasthana koṭae hīwurudu pā mahānuwam kṛtāka
kṛtāka dāni di dewadana dirukus dan māṅgusur

(24) n pera paridden tāt di sīnata da boho wriedi sādā di
dharmmadhira cāstradharayanaṭa nuuripi writti di dharmma-
cāstra da pawatwā mese losasun wrieda boho kṛl

B (1) pawatnē rajawamcaya nisā yaeyi Kūṅga iata yawa
Soana Suryya wamcā boho bisowarun genwā urehi di yuwiraja
tan pat Wirabahu mahapanan

(2) wahanseṭa da rya kṛtākā iwan genwā raja kulya mahit
koṭae aga mchesun Kūṅga subhṛta mahadewin wahanse ha
Gaṅgi wamcā kalyāna mahā

(3) dewin wahanse hī sahī wotunn rajabaranin saeda urehi
di duru mahapanan wahanse ha du Sarbbhaṅgasundaria wahanse
hī ek wac tulibhīra

(4) naeṅgi hawurudu pṛti pṛs tulī bhāṛiyak h[ae]giṃ di
niwa ratna dāni warsha pawatwā no ek digin raeswu mahana
bamunu kana pṛjuku ruku dun ādi wu di

(5) nānātha janayan sanatha koṭae mese cātussūga wastuyen
lokaṣṣana sanahī sit gṛt habu janayā wenae wenae taman siṭae
aeti sno

(6) ha pāksha pīta koṭae diwi di gewamhaya wela gūṇa
paridden janaturūjana gunayehi aga tin pat wae dawasac
dawasac dasa pin kṛtāka wat purī

(7) Pulastipura namaeti Kalunga kṛ sa wriedae wasaha
seyek swamandira paramandalayacuracakshusin satatien d kṛtu
du apa Lakṣṇa so

(8) melu tubu paridi pratyakṣa kṛla maenacwariyi s[ri]
uraṅga senaṅga pṛiwarā Trisimbalayehi gam nṛgam gam
rājadhani jaladurgga giridurgga wanadurggapam

(9) kadurgga hā ek koṭae kṛda bhāwanayakhi men acwidac
hīra wadāra pratyanta w[ā]ṇi habujanayau da mahāda
warshāyen pinawī tun rajayehi bae

(10) lu baelu Mīyāṅgunu mahā wera ha gama ma kael
[a] m ādi wu jarī wihīra walanata karimānta karawī Dambulu
lenre hot hun siṭi pṛima dagap ra

(11) n gīwā lakṣhayak dhana w[ā]ya dam koṭae maha puja
karawī Anuradhapuraye Ruwaumaeli mahasac wahanseṭa satis
lakṣhayak dhana wiyadam koṭae pūja kara

(12) wa e pujāwata satuṭu dewatāwa [a] . ācīr-
bādī kṛta taena gal dagabak karawā ee tanhi sad[ā]cāra cālakṣha
karawā meṣt saerawu Budu sasun pṛ

(13) hīti Lakṣṇa diwa per[re] dawas [ae] sa . sha puraeyi
dre hawae Dambudīwu da niyati wae siy uraṅga senaṅga pṛiwarā
taman wahanse Niṣṣamka Milla jṛṇa

(14.) wirudu aeti baewin kisi taenakaet saekayak no koṭae mahat rāj[ā] n[u]bbāwayen nil miṇi atuk sē nisal wa mala mūdu taera Damba diwu waedae dwanda yuddha senā yuddha

(15.) ilwā dūṭayan bhaṭṭhayananaḥā . . [y]uddhayaṭa sarabūṇu kalhi La[k] wijaya siṅg[n] senewi tāwurunāwan Dambadiwu sādha denuata mammae pamiṇi pīdanwā yu

(16.) ddhayaṭa nikmṇṇu bawa [daekae bhaya] patwū Pāṇḍi rajjuruwanhā maen[i]yan wisin aṭa jiwatwana pamaṇa gaman [ād]i rājyaya taman wahanse mae genae wadāla maenaewae

(17.) yi kiyā weḷa geni mawū . . n aengih hā rāja[ka] nya kāwa[n] rā no ek paṇḍuru hā Soli raṭin mesē mae . . . wa boho paṇḍuru namaeti jadhārāyen kopāgni

(18.) mwā Karmṇāta Nellūru Gaṇḍa Kaliūga Ti . . tu no ek deçayē guṇa kaemaeti rajadaruwan hā . . mitra sa[m] ṭhāna koṭae guṇa no kaemaettawunṭa taman wahansegē

(19.) çauryyāṭiçayen bhaya eḷawā e e raṭin b[i]sowar[unb] ā paṇḍuru genwā Rāmeçwarayehi di tulābhāra naengī no ek deça wāsinta ananta wast[u] tyāga koṭae e

(20.) tanhi boho kal pawatnā niyāyen jayastambha koṭae Niççaṃkeçwara yae yana dewālayak naṃwā pratimallayak hu naeti b[ae]win apaṭa abhaya di wadāla

(21.) maenaewaeyi Dambadiwae rajun kaḷa ārādbanāyen da li genae e mae senaūga piriwarā Lak diwu waedae mo lowae saturan naeti baewin pa[ra] lowae saturan danamhayi

(22.) sitā swadeça paradeçayehi no ek taenae Niçça[m] kadāna [sa] traya aetulu wū no ek dāna satra karawā ran ridi walan ādiwū anēka anubhawa wastu

(23.) yen kapruk se sarabā maba dan pawatwā dan gat yācakayange santoshotsawa balana sandaliā Niççaṃka dāna maṇḍapayao yana maṇḍapayak udu ka

(24.) rawā daladā pātradbātun wahanseṭa putapuwan wabansē hā diyaniyan wahanse hā pudā ghana ran dāgabak aetulu wū dhana pudā galawā çilāmaya

C. (1.) daladā geyawaṭa geya Niççaṃka latā maṇḍapaya doraṭu pawuru baelūwanṭa sit satuṭuwan swargga moksba wana niyāyen karawā ma

-(2) ha wera dāgabsā koṭae npakāra caityaya karawā rajageta uturu digae asū, at Rowanmaeli dāgab wabansē karawā sisārā doraṭu

(3.) pawuru samghārāma karawā lokaçāsanaya bobo kal pawatnā sē koṭae tawa da Lamkāwa tira tunakata pibiṭi cheyin udu uttama bhūmi

(4.) yae satwayo ut sīma guṇa aettāba awawāda kiyā rakshā kaḷa maenaewaeyi karuṇāyen awawāda kiyā na se sa ka[raja] daruwan manushya rūpaye

(5.) n siṭiya da nara dewatā heyin dewiyan sē daekka yut [u] yae mendahat rajun laebīm Budun laebīm sū sa yao raja darawo warada

(6.) ṭa sudusu nigraba karannālu çarirayehi rogayakata wedahu karana piḷiyamak sē hita sitin karann [āha] kata yukten walakā

(7.) apāyehi no hiya dennāha kaṭa yuktehi yodā saga mok
da'genae dennāha rajun hiūgi no r[ackka] minis lo nirāsawe

(8.) yi ingi raekka dewa lo sã woyi rajadatuwanã gannã duk suwayatã wawu rana bijuwatayne ã ena guɓa sarawa . . balã

(9.) tamā e ē nu guṇayen duru wiya yutuyae lada sampat
rakna wu kulācāra raekka yutuyae pā
dandu sē paksha.

(10) pāta rasawachiyae yutnyao tanaturen pirihūṇa da
naetiyeṇ giḷihūṇu phala sē raja [da] ruwanṭa ma . . ra . .
pawatnērae

(11.) kaendawā wadāḷa daegneyi ka kalhi niwarada wuwa
maṭa kim d [ae] yi no boyana niyāyen tamā . . di kaṭa
k[ena] kungc rahas de

(12.) yīm marahu ennaṭa matu ran na yae yae rajunṭa diwi
denūyē yaṣaṣ ʕarīrayen bohkal . . sitinēyae daenum na

(13.) m kolehi guṇa dācūmae welānda kam[i]aam gowī
taenae Hastarāsa nam dahamae r[ae]kka yutu
meki deya rajun ni

(14.) sā wannēyae cheyin rājarakshāyehi no panā wīyao yutu
yae raja daruwo darpoddhata wanu dana . . . ha cheyin u

(15.) ngen nam tanaturu sampat ladin darppoddhata no wiyao
yuttēyae idin gowī kulehasuaba raju yek tamā lada
na

(16.) m tanaturu no balā digae . . . balā [mayewan] sam
kamakaṭa sitā nam lo waessan ohu hā no baenupa maenacwae
ohu kamā pushak situ wadārā

(17.) ja hamsādīngo du kae
 nahil ādin sē mahajanayan wisin apa hā sa
 la saepat hā ekwae mae

(18.) kenneyae eb[ae]win ese janala kala . . .
 . . . waessan ek wao mahuduru kotae wayo rapi
 . . . na nya darçanāt yann ā

(19.) pta waranayehi bijaya
 rāṣayan gedara aēpā mahapā wana bālawuwa da
 lokaswāmi rāṣayata bala genae kula

(20.) si rat ja saeka kaṭa yutu nuda
naeta eta bisowarungē ājūāyehi paewaetae raksh[ā]
utu unudu naeta maharaja

(21.) n payaelū wabañ mātrayak udu rajatanhī tabā rājya
raekka yut [u] ot ma wisha onā sē kap ruk piliṭa wae
nae wisharuk hindnwannā sē Kā

(22.) *linga wamçayata himi Lak diwae Buddhacāsanayata
pratipaksha abanddha Coda Pāṇḍyādi rajun no pibitiwiyae
yutteyae Wijaya rāja kumārayan kero paṭa*

(23.) n Lak diwa himi Kālīṅga wamçayehi rajadaruwanta
yae soyā genaet wī nam un swāmi koṭae lo sasun rakshā karanu
ācūrayi.

(24.) Dabam name me muln lo saganneyae sita de lo saepat
adaran karaneyae matu wana rajawiran mesē aya da neyae
Kaliṅga La[m]kindra Nisaka rajā guṇananda neyae.

witi Me kiwan hā wargga sampat raja daru kenek paenunu (24) wiṭae mae nirmūla karannaba Eheyin Lak (25) diwa maushyāwisa kala Wijaya riyayin parampariyen ā Lakdiwaṭa himi ra (27) ja daru kenekun soyā genae da wi na (28) m aesa rākshā karannā se lo wressan (29) rakshayelu yedi swami paksha wae taman (30) wargga sampat rakshā karanu maenaewi (31) Dhvīnkshio hamsagatun khro liaya waram (32) gandū-padam pinnagam

khadyoto mibira (33) m mrigendralahitam kroshtī dvīpam varitta (34) kah

Varnno' nyo' nukroti rājacari (35) tam naivīdritam kevalai

lāsyaśyād (36) iti vakti niti kuṣalo Niṣṣamka Mallo nripah

150 Four pillars at Rankot Dāgoba, Polonaawura A. (1) Siri Laka paedreku (2) nu koṭae sisara (3) gam niyūn gam pa (4) tūn gam riyadhāni (5) dā Dewu (6) nuwara (7) kaelaeni (8) Dambulu (9) Anura (10) dliapura (11) muwara (12) netulu (13) wu tun (14) raja [y]e (15) hi no (16) ek pra (17) siddha (18) sthāni da [ja] la d[u]rgga (19) garidurgga wa [nā] du (20) rgga pamkadurgga (21) at ambulu pākak (22) sē niṣṣesha ko (23) tae balī wadiri Ran (24) Tisaṭ Minihoru (25) Gaṅgatala Padī ae (26) tulu wū tun rajaye (27) hi no ek mahawāe

B (1) tonaac aṣesha (2) prāmunṭa abbaya (3) di no marana (4) niyayen sammata (5) koṭae pi (6) samburu (7) wa tūda (8) schen ko (9) tae gat (10) tenaṭi (11) di haema (12) dawasa (13) tū mae kao (14) ti ada (15) kerae[pu] (16) rwa rāja (17) jan dawasa a (18) nēka wadhā bandha (19) na tadanaen (20) hā go mahishīdi (21) sarwaswa haranaye (22) n itā du (23) stha wro gya wu (24) lokawāsinta (25) dandanīdi no (26) ek deya hae

C (1) rae mutu maenik (2) pabulu aetulu (3) wu no ek ratna (4) di go mahi (5) sha dhana (6) dhānya (7) dasi dusa (8) ya (9) n da di (10) wel gam (11) pamu (12) nu ae (13) tulu wu (14) ano (15) ka pra (16) kura wastrī (17) [bha]ranadī ran wa (18) la [n] ridi walan (19) di sakala loka (20) wāsin swastha (21) koṭae Lamka tala (22) ya nishkantaka (23) koṭao semelu (24) taba dwanda yuddhī (25) cīwen hastya

D (1) cwa ratha pad[ā]ti (2) caturāṅgin[ī] malia (3) senaṅga piriwara (4) maba Damba diwulu (5) Pandi ra (6) taw[ae] dae (7) samāna (8) piatima (9) llyan (10) no daekae (11) Cola Pandiyādy (12) anekade (14) cāyen (15) pandur[u] (16) genae wadarā di (18) k wija [yā] kala cūi Wira (19) Kālūga Lamkecwa (20) ra[a] pra[tī] malla Niṣ (21) cāmā Malla Parakra (22) mabahu cakrawa (23) rti swamin wa (24) hanse di wae (25) nda wadurana lu (26) damayā

151 Stone seats at Rankot Dāgoba and Thupārāma (1) cī siri saṅgabo Wirarāja Niṣṣamka Malla Kālūga cakrawarttin wahanse Lak diwa nishkantaka koṭa sat set koṭa perae rāyūn no bada aya genae dustha kala Lamka wāsinta pas hawarūṭi dakata aya haenae hawuru (2) du pata pas tulā bhagayak di nana gam wahal sarak pamunu parapuru ran ruwan wāstābharanadi boho wastu di suwapat karawa kaeti ada haenae kalata mae

laerae wal maha wāo taenae prāpīnta abhaya (3) dī swadeṣa para deṣayehi boho satra naṃwā maha dan pawatwā tun rajaya paedakuṇu koṭa siyalu durgga haraṭa bim balā lokaṣasana samiddha koṭa yuddhācāyen siyuraṅga se (4) naṅga piriwarā Dambudiwu waedae dwanda yuddbādi ilwā no ladin Coḍa Pāṇdyādi rajadaruwan weheḷa genae ewū ranae aengili hā rājakanyakāwan bā paṇḍuru daekae jaya (5) stambha karawā Lak diwu waedae daṣa rāja dharmmayen rājya keremin Ruwanwaeli dāgabā kalawā wadārana kalae karmmānta balā wadārā (6) waedae hun maḷu galin kaḷa āsanayayi.

152. Inner inscription on the stone seat at Kiriwibāra:—

A. (1.) Cī Wirarāja Niṣṣamka Malla Apratimalla Kā
(2.) lūga Lamkeṣwara Parākramabālu cakrwarttī swā
(3.) mīn wahansē Niṣṣamka Malla gana wirudu waṭa su
(4.) dusu wae kisi tenekaet saekayak naeti wae ca[tur]anga.

B. (1) senaṅga piriwarā Pāṇḍi raṭa de rekae waedae taman-wahansēgē asādhārana balawat ka

(2) dasa wana luyata rae suṇu
. hi Lak Wijaya siṅgu senewi tāwurunāwan Dambadiwu sadhā . . .

(3.) naṭa mama mae nwā yuddhayata nikmu[nu] kalhi ē asā bhayapat wū Pāṇḍi rajadaruwan hā maenīyan dhana wa

(4.) sin ata jīwatwana pamana gamak dī me rājaya taman wahansē mae genae wadāḷa maenaewaeyi kiyā ewū wa se parae

C. *illegible.*

152b. Kaeligatta:—A. (7) maha dhana (8) yānu-
desa (9) dasayan ana (10) wajjan (11) nnā kaema . . .
(12) ta maha Maya (13) rajayehi Pi (14) ṭi rajayehi (15) actta-
wun (16) atin nī (17) ndā paribhawa (18) kaḷa (19) hi
wā . . . nna (20) gaeta (21) āṣa koṭae (22) bataḷa bula
(23) t kaematata (24) uddhata no wa (25) na gen wa ca (26)
woyi swāmi (27) paksha pāta sa (28) ntosayi (29) kiyawuwa
ma (30) nushya āt (31) ma laebi maḍu (32) lla bbayae du (33)
kin latae

B.—(1) k mae . . . an (2) . . ginasana (3) wel paya . . . na
(4) wey suwase (5) n . . . mat wanna (6) kaemaettamba (7) yi
me awa wae (8) dae kiyā Pāṇḍi (9) raṭa de warek (10) gos tulā
(11) bhāra naēṅgi Pā (12) ṇḍi rajjuru (13) wange bi (14)
sowarun ae (15) tun asun (16) āḍi wū aya (17) genae Soli (18)
raṭin paṇḍuru (19) gen Lak diwa (20) ta awut tu (21) n rajayehi
(22) koṭae Samano (23) la ādiwū du (24) rgga balā wa (25) dālā
Kāli (26) ṅga cakrawart (27) tin wahan (28) sē taram ka (29)
la Niṣṣamka (30) gawuwayi.

153. Wandarūpawihāra: Kālinga cakrwarttīu wa-
hanse raja (2) siri paemiṇi dewana hawurudduyehi
paṭan Lamkāwa sisārā gam niyam ga (3) [m] ādi wū no ek
prasiddha sthāna bā jaladurgga pamka durgga wanadurgga
(4) Samanoḷa ādi wū giridurgga at ambulu pakaksē balā
wadāra dasa digantarayehi (5) tun rajayehi no ek satra
naṃwā aneka yūcakayanta ran walan ridi walan di (6)
. hoṇḍa nadaḷi wadārā bisowarun wahansē actūn wū pas

deni wahanse tulabhāra naengi (7) hawurudu patā pas tula
 bhariyak baegin di dukpatun suwapat kotae suwapatun
 (8) kotae tun riyayeli no ek bhe ya nūmwa tun
 nakā samanga kotae tewalā ya (9) kotae hyawasa
 antahpurastrin Ruwanmaeli wahasae wahanse da wandana karan
 kaemae (10) ta baegae kiyae ga[n]it ne sēmae iaji darubenakun
 kawnewū yē wehedayi wadara (11) ananta wasa daewiya
 dari kotae mehe kīruwan ananda karawī Pihitirajayata pi (12)
 yumak sē wū Ruwanmaeli dahagah wahanse karawa antahpu
 rastrin di wandawī pe (13) ra ayi genae dustha kal
 Lamkāwāsinta ran wālan ridi wālan ūdi wu boba sēpa (14) t
 dewa wadārā utte am[u]nakīta aya ekamunu tun paelak h
 mandaran sakak ha (15) mende amunakata ekamunu de paelak h
 mandaran hatari aka ha paesse amunakata (16) . ekamunu
 h[amanda] ran tunaka baegin aya gannu myiyeu
 wywasthā kota wadara

154 Rambhā wihara A (2) sri
 Lamkawa manushy wasa kala Wijaya rāja paramparayen (3)
 Iamkī himu Çri Wiraraja Niççamka Malla Kalu[n]ga Parīkha
 (4) mabhu cakrawartti swamin wahanse Lak diw e (5) k sat
 kotae peiae raja daruwaa no bada aya genae (6) dug biṭa kala
 Lakdiwae Runu rajayeli gam niyam gi (7) m wiewu telu awunu
 ryadhini prasiddha stbaaa wi (8) . naga no
 haeki pa

B — (1) me tān me (2) ridden nasā puw e e tae
 (3) adi wu daē karawa sat hawu . (4) wel wabal sarak
 pamunu (5) ridi wālan mntu maenik wastrabha
 (6) tu di hawnrudu patā pas tulabbara (7) wa samur
 ddha kotae boho telu dah (8) maga idurā tab lo waeda
 sasun (9) ja daruwān boho kal sa (10) ssan
 nirmmala kotae (11) taoi Dambadiwu wae (13) na
 di puyi

156 Sahasā Malla s inscription at Polonnaruwa A — (1)
 Çrimat Sahasa Mallah Simhalapatih Kalūga smçagra (2) ur
 āaiyitra Kalingato rppitavite Lamkādhirā (3) jya çriyam
 āyushmat pritanūdhupaya mahatim grām (4) dikam sampri-
 dam

datvaivam kṛitavān svayam kṛitavida (5) mekādhirgye
 padam

Çri sisara Okawas parapure (6) hi mulu sakwaja ek sat kala
 Kalinga cakrawartti (7) paramparayata çri gopriyayan wa-
 hanse [Ba] (8) ludaloka mahadewin wahanse kusin Sim-
 hapur (9) hi prasutiwu asama sahasayen Sahasa Malla yaeyi
 (10) wirudu lada Siri saūga bo Kalinga Wijayabiku rajapā
 (11) wahanse palamu Lamkayeli rajasiri preminā siti Nī (12)
 ççamka Malla nam baenru wahanse swarggastha wu (13) prsu
 hiru astayata giya emae tarugananak se (14) kipa raja ke
 nakuu gili giya tanhi Lamkawa aswa (15) mika wae sanda udī
 no lat rieyak se anduruwie tubu sa (16) nda Lamkadhiāra
 Lolupelaṭ kulu dūttawē abonāwa (17) n taman çṛita çila kula
 cūṛādi mūtri guneu ye (18) di niti para wae wina heyin ta-
 manṭa paramā mitra wu Lam (19) kīdhikāra Lolupelaṭ kulu

budalnāwan hā ekwae ra (20) jahu naeti rajaya nam niyamuwā naeti naewak se no pa (21) watneyae hiru naeti dawasa sē no hobaneyae Buddha ṣ[ā] (22) sanaya da aṇasak naetiawo nirā-lamba wanneyae tawa da (23) Lak diwa Wijaya rājayan Yaksha pralaya koṭae ka (24) nu mul bā taenū wiyalak se pawat kala heyin (25) ema wamṣayehi rajun boho sē rakshā kala tenaeyae (26) e baewin meli raja kala Niṣṣamka Malla swāmin (27) ge malaṇuwan wahanse Kalingu raṭa yawā waḍā (28) awut lo sasun rakunha yi bāṇae niṣcaya (29) koṭae swāmi paksha pāta dhira sāra guṇen yukta (30) e raṭa waesi Mallikārijjunā nam pradhāni Kalingu raṭa (31) yawā ārāḍhanā koṭae maha peraharin genwā So (32) i raṭae Kabakonḍa paṭṭana saae waḍā hinduwā rat-nābha

B.—(1) raṇa wastrādīn matu wana rajya ṣriyāta anu (2) rūpa ṣrīn satkāra karana kalhi e hawa asā (3) anugraha parigraha dekata pohosat lo sa (4) sun rakpā rājawarayan no kaemaeti wae tama tamā (5) gē mae adhipatyaya paṭā wighna karana durmma (6) ntrīn de hawuruddekin sādha pun saada naengae (7) pānā sō ṣubha nakat mohothi nuhundu piṭae (8) manga petae nirupadrawa koṭae waḍā awut Trisim (9) halaya ekātapatra koṭae Buddha warsha ek dahas (10) sat siya tesālis hawurudu tun mas sat (11) wisi dawasak giya tenae Binera pua dolos (12) wak lada Badā dawas ṣubha nakat mohotin a (13) bhisheka kaernaewū me ananyasādhihāraṇa daskamaṭa (14) taraan wahanseṭa palamuwanneli senewi rat (15) paṭā bandawā agra mantī koṭae situwā newaeni daru (16) wan lada mawunṭa waedi satkāra kala mauā wēdayi (17) mowun maēaiyaṇṭa Lamkātilaka mahadewiyaeyi (18) nam di baḍae raa paṭa bandawā boho sammāna dī (19) hira sanda pamupu koṭae Lak Wijaya Singu sene (20) wi ābonāwanṭa di wadāla gamwaraba pariwāra (21) hā siyalu-sampattiyaṭa matu wana raja daruwa (22) n udu taman tamanta das kam kalawun rakshā (23) kirīma rāja dharma heyin wilopayak no ko (24) ṭae memae paridden tabā dī owun wamṣa rakshā ka (25) ranu maenaewaeyi ṣilā lekha karawā wadāla seye (26) kae me balabalā rāja wallabha wae siṭi amātyādi (27) hu da balātkārayen mē kī deya gathu nam (28) wewayi rajastha taḷahu nam wewayi rājarjā maeku (29) wā nam weti kulen hinayan hā da kawudu ballan (30) hā da samanam weti eheyin swāmi pakshapāla (31) pakshā karanā kaemaetta-wun wisi (32) n mowunṭa dun hāmae sampat rakshā karan maenaewi.

Dewa (33) Sābasa Malla esha jagatām mānyas swayam yā (30) cate

trāṇam yad dṛiḍhapakshapāta dhnriṇām kshātrō hi (35) dhar-mmaḥ param

āyushmat pṛitanāpateḥ kritavataḥ (36) Kālingavamṣodayaṇī candrārkaḥ vadhi sampadā (37) saha tato rakshantu vamṣyān nripaḥ.

157. Pillar of Lag Wijaya Singu Kit at Abhayawaewa : A.—
Ṣrīmat Okāwas mja parapuren ā Abhā Salamewan Līlāwati swāmīnge agrāmātya wū Lag Wijaya Singu Kit senewiyan tun-

wannē Anurādhapurehi paṭan bhūmiye taman kaeraewū ruwan pāyeli waedae hua saṅgu

B—ruwanta siwu pasayen wana piṣu piṇṣae tamaaṭa bat ginuwa yaewin yaḷak hā mehi mae caṭṭayaṭa yāḷak ha piḷ-
imageṭa yāḷak hī bhumi dāna koṭae hira sandapṛmana vae pidu
pāsāyen piṇṇaemu me kabhaya intarāya kalawun

C—windiā narakādi duk dān ha matu matu wanī nu
waaetiyan lobha dwesha maan duru koṭae lābha antaiya no
koṭae nuwanaettaa kala anumowann maenaewi

158 Inscription at the southern Altar, Ruwanwaeli Dagoba,
Anuradhapura —

(1) Abhayaḥ Saḥmēwan kala rana wala suwāmin wahanse
pra dewanu Aesala pūa ekolos wak tin Siri saṅga
bo Prakramabhū

(2) cakrawartī suwāmin wānse aetuluwura daruwingē
bhandara paripālanaḥ koṭa ratnattāyeli adhikāprapāla acti ṣa
busagune

(3) n s m i citarājapa prasadarasin wiryamānī wū bhaadāra
potae piṇṇawu bim Wijayayanna wannā mekuṇṇe am wu Sume

(4) dha dewinbā mekunge baen Laṅka adhikāra koṭa danata
dewal nā panha tun denae aṭṭa wisarata ek

(5) paso tawarayangen Ruwanmaeli suwāminṭa Dutugae
munu rajjurawan ādi wu no ek

(6) rajadarawan wisin karana lada pūja wiṣeṣa aṭṭa prasāda
parawaṭṭawa anun ha aśādhārana pu

(7) jñ wiṣeṣayak kala maenaewaeyi nānīwidhiawu atṭa dās
aṭṭa siyā asuwak pamana wastrayen wiṣo

(8) shī wu koṭu kayak webawuyi maan caṭṭya pratibimbayak
se wiṣeṣa koṭa sarila pas yaḷak pa

(9) maan salin solos mahālā andavā gandhapushpa sugandha
payen wicitra koṭae pāno ge

(10) naḥ dhaja patāha kadali toraṇādin wili sarabī anekā
awaggayeka na daeyin hā kshirapīyāsa

(11) yen hā mahodhiyak se palamuwana maluweli nira-
tarayen satiyak puja koṭae kapuri de dāsak

(12) kalandin pāṭae tunwana piya wadā we riyana riyana
kavel wala kapuru pīn pudā ae

(13) gīe aetulu wu no ek wastu piadipa wu piyā da karawā
no ek kammānta kala mehe kara

(14) wanta atata gal ebū mundu hā ran pili hā tin ambu-
wanta da handan pili di nn dī satuṭu karawa

(15) wibī (7) rakshā we siṭṭi liyaanawūn samadaruwan wan-
natuwarun bamunan pasakun sittarun

(16) nawannan gikīyannan beragasanaan sakun jarasan
pādāyan paweniye panī nabaa gīe

(17) nun dāmī le haelū maṅgul mindiyan mālākā tin osanī
waṭṭuwan wadī jayen ranin sī

(18) tuṭu karawī Ruwanmaeli maluwe dī me Thūpawamṣa
asī dhamma kathukayanṭa sudasu pūjāwā koṭa du

(19) thūpūma swāminṭat ṣṛi mahā bodhiawabhaṣeṭat ka-
wuru pahaa pata kappu hā āwīwu no ek

waeta wı (10) l namba kotala anwıta dola ı (16) piya mane-
 lisan kotta mā (17) paṭa haenda aeti rıya mikadha (18) ma
 mulu adiwwı me samghika pi (19) n lwı ma aeti kala
 Bhuwanaka (20) bāhu rajjuruwan wabanseta (21) ipin pinisae
 kaernaewu me sakmana (22) n rıyakulawadana wıharaya (23)
 [pawatina] tek kal idırıye ae (24) [wena sıt purusa] yan
 wisin nırawul (25) kaṭae pawatwa swargga [moksha] (26) sampıt
 saedhiya yutu

162 Sıh at Kaelani — Swastı çrı dharmmādhurıya tribhuwanı
 nandakara Sıkyaknıtatıka sakala loka diwakara amrita mahā
 nırwāna dayaka Gautama sarwañña rājottamay anan wabanseta de
 das ek pinas wanuwa Lamkā rıyacıyata paemını trısımbalı
 dıhıwara pararıyareçwara sımanta rajakrita ratumāpali sewıta
 pıdamhıya sısırākıranayamınrı krttibandha bandhura suprawıra
 gunrıratılamkita wıreddha huddhınkura çrımat çrısañgbabodlı
 çıparıkramahıñ cakrawartı swāmın wabansēta dasınawana
 nawasa pıñ ekoloswak raja maha Kaelanı wıharayehı Budun
 waeda hıñdı walandı dharmmadesanā kalawu uttamısthānyaka
 ehı mē dawasıwıta jarıwāsawı tıhenı punkam kırıwāedaeyı
 nıyama daena cıtyırehi wu sıyılı taen jıñnawa tıbenaeıyı ası
 rajıgen nedıyek wıyadamut dı karawanıta aya gan nıyaka
 tıenata hı Parıkramahāñ Wıjayakkonıra amıtyayanta bhāra
 kala pasu cıtyayehı sunn pıyım adı sunbun karımmantat
 karıwı uturudıga saeta nıyan kalugal pawurık hā nıregena hıra
 sandakada pıñnakın ynkta galpadiyakut bandawı samıdhi
 pıñımageya nāpıñımageya mema wıharıyehı purwadıga wıśıla
 mema taena galpadiya kudı trıwanakaya tel kaṭara geya samghika
 wıśıkalıya basna hıra wıśala aetulu wu tıen mul pıśıkarawı
 pas nıthal payı saelapıñımageyı sıwuru dageya yınadıru me hı
 taen kaṭukohol karawı anıkut wıharıyehı noyek sunhun kar
 māntat pıñnaswa samıddhıkarıwu pasu çrıñamıyen me kıyanı
 wıharıyehı apıgē wıñdu nımayık pıwatınta uwamaenawıeyı
 genehi nayakataenıta ha çrı rıya rıtna pıñıwan terat aswı
 wıharı santakayen aettıla assala mulutaengeya ulupaengeya
 adıwu noyek dhurāwe ayataha Demala Sımbala ıya adıwu
 noyek denāta mılayata sıtı senhı aya prawēnyata pıtyen
 bıjuwata amunaka wapıta sıtara naehıya gunna lasenwı de
 paelak ayıdenawat polgas dasayata pamınak baegin panduru
 denawat nıyama kota hırasanda pawatnı tek pawatına lesaṭa pıñ
 kama mudunpat karawu beyın ena dawasa paemınenı rıya rıya
 mahāmıtyadıñwıñ dıwunakwa warddhana karawı pıñ purawı
 gannā lesaṭa salaswā sılēlekhyayık karawa pıñıtuwana mıyayen
 Jayıwarddhanakottayehı çrıñabıgawē Sımbāsanyehı wıeda
 hıñdı mudalıwarun mıeda wıdala mehewarın me sılēlekhyıya
 lıy dıñhıwata Sıñhıñ tıruwarahan perumālumha rıyımıñhakae
 lanıyata hıñ wattala malsantotayı godırıhala galpottayı
 uruboruwa lıyadda aetuluwu gonsın taembayı, rammudu aelayı
 kessakęngalayı watıgılayı aasalapalıñwıyı masurutotē aetulayı
 dıwıymıñle aetulayı mıñtaembayı mahagıngayı

163 Dondra II — (1) Swastı çrı suddha saka warusba (2)
 ekdahas sāra sıya de (3) tıs wannelıñ raja paemını (4) swastı çrı

mahāsammata (5) paramparānuyāta suriya (6) waṃṇābbhijāta sri
 Lamkādhīpa (7) ti srimat siri Sanga Bo (8) sri Wijayabāhu cakra-
 wattī (9) swāmin wahansēta sata (10) rawannen matu awuruddu
 (11) posona awawiseniya (12) Dewinuwarehi nagarisanila (13)
 kowilāta palamu paeu paewaet (14) ten parawāsara kumburu
 (15) mul bijuwaṭa wisi amunak (16) hā nāwadunne pātegama
 (17) na kumburu bijuwaṭa pas amuna (18) khā atapattu āracca
 (19) wen sarasa koṭae petumālun (20) Batgama pasada salasmen
 (21) Agayāta aeragana daen parawācāra (22) aetulu wū tan
 dewiyanta pūjā (23) puna sakāra akhandhawa pawat (24) wana
 lesaṭa salaswā rāja rāja (25) mahāmātyādīnta sānāyaka (26) taen
 dhammakata taen aetulu (27) wange

172. Copper plate inscription:—Swasti ṇṇi Waiwassuta manu
 samkhyāta maha Sammata paramparānuyāta sūrya waṃṇodbhūta
 Sumitra rājaputra pawitra gotrābbhijāta Trisimhalādhīcāwara
 nawaratnādhipati ṇṇimat Siri saṅgabo ṇṇi Wijayabāhu cakra-
 warttī swāminwahansēta aṭawanen matu awuruddu posona awa
 pasaloswakae Alutkuru korāṇaye mehi bada Uḍugampaṭa santakin
 Dombawala sāl de paelē nilayata aetulatwū Walala yima pallē
 Rerawila Lindora kumbura ākaṭa diwel kaekulan ōwiṭa mehi
 bada gam mudal gasakoṭa walwil kumburu ōwiṭi palamu
 Kuruṇaēgal dī lat dāna patraya niyāwaṭa dewaniwat sūryyag-
 rihaṇa dīnaye bamunn Wēḍaraṇu Koṇḍaperumālāṭa yāruppāwā
 uwa dānakshetra koṭa sitā wadārā cakra araka sapāya swasti-
 rawa pawatīāṇ niyāyen Uḍu gampaṭa alutmalīgāwe waedaliinda
 kūriyāta niyukta aemadenāmaenda wadāla mehewarin me tāmbra
 patraya liyā dun hawaṭa sanhasmakuta werun Wanapa Perum
 ālumha. Śudanō annu haṭa pin bat da no makati ballō ē bat kā
 naeguwaṭ naewata kati un so topi me sujanan dun ayati
 raekaduna sujanayeni de lowaṭa ma pin aeti.

PART III.

TRANSLATIONS

(1) Tonigala —(a) The tank of the parumaka Tisa, son of the parumaka Abhaya at the mountain of Acagirika Tisa is given to the priesthood of the four quarters present and absent. The great king beloved of the gods Gamini Abhaya, ordered Acanagara and Tawirikiyanagara which have been established by my father King Tisa son of King Abhaya, [are given] to the priesthood of the four quarters present and absent.

(b) King Tisa, son of King Abhaya ordered —This tank at the Acagirika Tisa mountain is given to the priesthood of the four quarters present and absent. The great king beloved of the gods Gamini Abhaya ordered Acanagara and Tawirikiyanagara [are given] to the priesthood in the four quarters present and absent. The tank of King Tisa, son of King Abhaya, is established by my father.

(2) Gallena vihara —The great cave of Tisa the son of the great king beloved of the gods Gamini Abhaya [is given] to the priesthood of the four quarters present and absent.

(3) Dambulla vihara —The great cave of the great king Gamini Tisa beloved of the gods, is given to the priesthood of the four quarters present and absent.

(4) Tissamaharama —Hail! King Ajunaka son of King Mahanaga built (or enlarged?) the Nagamalawihara, the tank and the field at Golagama.

(5) Ruanwaeli Digoba Anuradhapura —Hail! The great king Gajabahu Gamini Abhaya grandson of King Wahara, son of King Tisa having built (or restored) the Dakshina Abhaya and other viharas and having protected them made them inhabited having strengthened the faith having repaired the dilapidated buildings after having given [the viharas] he gave to the priesthood the enjoyment of the four pratyayas.

(6) Ratmalagala —Hail! The grandson of the great king beloved of the gods Tissa the younger son of the great king Gamini Abhaya the great king beloved of the gods Naga [gave] the Wiharayaka the Mulagutika and the Paruwataka viharas to the priesthood and twenty measures of gruel and rice and [a robe] for the rainy season.

(7) Periyaneluma —Hail! The great King Wasabha at Patanagala having restored the decayed buildings at Thiragama he gave the Rukkhawawiya to the thera Majjhima having made the son of Bajika and the son of Ayasa six karshapanas (?) at Patanagala having seen having restored the decayed buildings at the field of the thera Amara, the Calika tank, having seen, having restored for

himself Majjhima having made six (f) together with a water strainer he gave it.

(8.) Periyakadu wihāra:—From King Gāmini Abhaya [an order]: In the year Puwadara Sawanaka the four great tanks of the chief therā Tusa and the four gaṇas of the chief therā Majjhima are given to the caitya in the Cakkadhāraka wihāra and to the congregation of the priests. To the Cakkadhāraka wihāra they are given.

(10.) Galwana:—To the grandson of the great king Wasabha, the son of the great king Tissa. The great king Gāmini Abhaya he distributed a tank 5,000 karṣāpagas (in circumference) having dug it out [he gave] to the priesthood the four pratyayas.

(11.) Wihāragala:—(a.) Hail! King Wasabha repaired the dilapidated buildings at the Cakkadhāraka wihāra and at the Uppala doniya tank; five thousand karishas and five hundred [he gave] to the priesthood

(b.) Hail! [The grandson] of King Wasabha the son of King Tissa, King Gāmini Abhaya, repaired the Uppala doniya tank which was bestowed [on the temple] by King Wasabha, and gave it to the priesthood.

(13.) Kaikāwa wihāra:—Hail! Amariyawā, the daughter of the chief therā minister Warasi (f), and the second brother of the minister Abhaya, gave to the Wajha caitya and to the priesthood.

(16.) Situlpawihāra:—Hail! The son of King [Mallaka] Nāga, the brother of King Batiya Tissa, King [Kanitttha] Tissa repaired the Cittalapabhata established by Kākawappa Tissa and the tanks of Dakkhina and Tissa and the caitya of King Nāga; having remitted the taxes and having performed deeds not (formerly) done (even) by himself having repaired the decayed buildings after having seen he gave it over altogether.

(18.) Demaṭamal wihāra:—Hail! King Gāmaka (mistake for Gāmini) Abhaya, having made inhabited the wihāra and a hundred villages and Sruṭurigiri, having seen the Gapa-wihāra ten

(61.) Habarano:—Hail! On account of the inundated villages Abhaya, son of the minister Wasabha, saw the Agiwaḷamana tank and the elephant's tank; having built several villages near lakes without furnishing the fields with a tank between embankments for the flowing down (of the water), he constructed the Agiwaḷamana tank out of the Mula lake and the Pacawadi lake. His Majesty, the great king, after having made serve this Agiwaḷamana tank 1046 karishas, having given it in charge to Abalaya, son of Sena, an aged overseer, to watch the embankment, and to his grandson Wesamana [to watch] the field, having seen the new (f) karishas and the ammanas, having caused this to be written on a stone belonging to the priesthood, after assigning the Karakaḷa tank, and having performed deeds not (formerly)

done (even) by himself at the wihāra of Cāṭyagiri and at the rock temple of Ambasthala, having made offerings of oil and flowers at the Gapa cāṭya which extends over a karisha having repaired the decayed buildings at the Copatalaya Gṛīya, and Gapacāṭya he handed them over to the monks of the Lord of the world and after having assigned he gave them the Karakala tank. At this cāṭya he gave it, after having assigned 1020 karishas and to the sons of the minister Wabahaya in the Puwayasa Sawanakā year on the seventh day in the bright half of the month Majjmodinī

(67) Śrīb from Tissamaharama —Hail! We Buddhadasa Mahinda, Mahasena, three brothers the great king Abhaya and our uncle the parumaka Buddhadasa a venerable reverend therā, [declare] King Jettha Tissa, our sire bought the karishas belonging to the villager Toda and remitted the taxes, 9 000 karishas from Padanagala were given to the reverend the venerable therā in the great wihāra called King of Magama, and 5 000 karishas from this Padanagala, furnished with

have been given over and 4 000 karishas shall be , the taxes of the 9 000 karishas shall be remitted, the rules shall be kept in the royal family preaching shall be this portion of the karishas now is given four amunas , and the remaining portion , the lords of the Bhikkhu congregation shall be caused to be furnished with the four pratyayas having done this in order that what is given to our uncle the parumaka may be kept causing it to be written on this stone slab we have it given.

(77) Piligama —Hail! To the villages Utara and Mahagawara eight thousand the embankment in the kingdom this ferry great and venerable, the rest having seen six kingdoms he protected the weak having made a paddy field six karishas and six ammanas in circumference, we give to the priesthood in the rana wihāra the four pratyayas

(80) Diyagama —Hail! Mahakadaka spake A lay devotee his father spake and Carakas father Tambucaraka the ferry and the paddy field one pata (in circumference) and Tambudaka six karishas and thirteen paddy fields

(97) Nagarikanda —(a) Hail! Welunaga the Rukawawea splendour and glory to the priesthood in the Bamanogiriya wihāra.

(b) I the parumaka and his (?) son the Bamanogiriya temple the tank of the great queen and the Kanugiriya tank and the Kabuha tank and the Katnaka tank altogether four tanks having seen the embankments to the priesthood of the Bamanogiriya wihāra six and five (?) he gave the karshapanas at the Wataka tank, having seen after having assigned he gave the Bamanogiriya wihāra to the priesthood

(98.) Galkowila:—Hail! The great king Batiya Tisa, son of the great king Manaka five karīshas the field at the sea, the Wihirabija tank and the Ruka tank Abala four karīshas having assigned the Karakata field at the temple . . . oil and flowers having made repairs he gave it over.

(102.) Wellangolla:— to the congregation of the priesthood he made . . . the Ruka tank six paddy fields he spake the Baya tank the great forest four (?) karīshas he made

(110.) Mahākalattaewa:—His Majesty Siri saṅg boy, in the 15th year (of his reign), on the 10th day in the bright half of Nawaya, has been pleased to declare with regard to the monastery (called) Dāpuḷu, King of Pāṇḍi: as long as in this kalpa and in subsequent ones the birds shall build [their nests] and the nine planets shall exist and in the monastery (called after) the chief secretary Dāpuḷā Arak the dining hall shall stand, for so long do we in agreement with the Kolpatri community of priests bestow a gift; and thus he declared: to the village Giteḷgamuwa which is situated on the ground assigned—according to the rule which the chief secretary Sena himself has established in the nunnery Nālārāma, built after he had named it by the name of his mother—for daily increasing the (supply of) water at the great wihāra and at the great Bo tree (and) for furnishing daily the four pratyayas to seven persons, nuns or novices a privilege, viz., that two shall enter, that two karmasthānas shall not hinder, that travellers and pilgrims shall not enter, that the officers of the royal family shall not enter the assembly of the priests, that enemies shall not take cattle from the village, that the cart buffaloes shall not enter, as long as in this kalpa and in subsequent ones the birds shall build [their nests], as long as in this kalpa and in subsequent ones the nine planets shall exist and the dining hall shall stand, for so long do we in agreement with the Kolpattrā community of priests bestow a gift (on the temple); having been pleased to come (here), to this village Giteḷgamuwa a privilege is granted.

(111.) Abhayawawa:—His Majesty Siri saṅg boy, in the 19th year (of his reign), on the 13th day in the bright half of Maendindina, at the Abhaya tank, having made the lord having ordered to put at the four corners of the tank four pillars, that whoever might kill fish in this tank may be taken into custody, not to be concealed, but to be taken to the town by the overseer of the Mahāwihāra, may be made to work at this tank

(112.) Kongollawa:—His Majesty Siri saṅg bo, in the twelfth year (of his reign), on the 8th day in the bright half of Duruta, has declared that in this kalpa and in subsequent ones shall not enter that travellers and pilgrims shall

not enter (C) that the officers of the Royal family shall not enter the assembly of the priests so having declared a privilege has been granted (D) the king Siri saṅg bo was pleased to sit under a madhuka tree on the full moon day

(113) Ingimūṭiya — Hail! His Majesty Siri saṅg bo in the Sawanaka (or sixth?) year of his reign on the 10th day in the bright half of the month Hunata the great sage declared According to the rule made by former kings in their hereditary succession in this kingdom in three days at this temple (called after) the chief secretary Arak, a great privilege has been granted In one place the headmen shall come together and in this monastery according to the rule formerly fixed by the Tamils they shall divide it between themselves All this we give to the Giriwihara so it was sanctioned by Mahinda Including the villages and lands that belong to the priesthood of Hingimūṭiya a privilege is granted All the villages beginning from Sirigala and the villages of the headmen of the two mandalas travellers and pilgrims shall not enter the officers and noblemen shall not enter enemies shall not take away their cart buffaloes and they shall be made dependent upon themselves. In all the villages beginning from Sirigala the property shall not be destroyed

Thus a privilege is granted to the temple

(114) Mihintale plinth course — Hail! His Majesty Siri Saṅg Bo in the 12th year of his reign on the dark poya day of Hihira ordered the workmen in the four kingdoms for the wiharas it is right for the wiharas to give to the workmen, seven kalandas of gold shall be given to the chief writer one kalanda of gold shall be given to a workman born on the ground of the priesthood two kalandas of gold to

kalandas in this kingdom to the sweeper five kalandas of gold in this kingdom to the man who having received this gold divides the shares three kalandas of gold in this kingdom to the superintendent two kalandas of gold in this country shall be given to the workmen for water and fuel, ten kalandas of gold in this country shall be given to the sweeper two kalandas of gold in this country shall be given to the superintendent one kalanda of gold in this kingdom shall be given to the chief writer

shall be given to labourers for water and fuel on sluices (?) channels and banks of a river fifteen kalandas of gold in this country shall be given to the accountant of this two kalandas of gold in this country shall be given to the chief writer of this two kalandas of gold in this country (shall be given) to the of this kalandas [of gold] shall be given to the labourers on channels and banks five kalandas of gold in this country shall be given to two kalandas of gold shall be given to the on the bank of this channel [five kalandas of gold shall be given

to him who [divides] the shares] three kalandas of gold to the overseers on the two banks of the channel: two kalandas of gold shall be given to on the bank of this channel, one kalanda of gold to him who only yearly for making a road to the tank, shall the workmen of the wihāra and their children give to the distributor of the priesthood, two kalandas and two paelas of rice to the accountant, and for two statues to the temple

(115) Pillar in the jungle near Mihintale:—Hail! [We] King Abhaya Siri sang boy, in the 9th year of [our] reign on the 10th day of Himanta, order that the former priests shall be removed from the Caityagiri wihāra, that roads and high-roads (shall be made) that travellers and pilgrims shall not enter, that the officers of the royal family shall not enter, that palmyras, and cocoanuts, and ferns, and tamarinds shall not be cut, and if cut, they shall be given to the owners, that the priest from the mountain and the priest from the temple, if judging half a kalanda not sufficient as wages for the (upkeep of the) high road, shall take the rest from the temple, and unto that from the taxes of the royal family thus having declared (we wish) good prosperity.

(116.) Ellawarawa Pansala:—Hail! His Majesty King Siri Saṅg boy, who, descended from an uninterrupted line of kings of the Ikshwāku family, which is the pinnacle of the glorious Kshatriya caste, had become Lord by (hereditary) succession on the ground of the Island of Laṅkā, who in the 9th year after he had raised the royal umbrella ransacked the kingdom of Pāṇḍi, and, having obtained victory and glory, enjoyed his splendour flowers which were the gift of foes—the son of that king, His Majesty King Abhā Salamewan Dāpula, in the 10th year after he raised the royal umbrella

(117.) Aetawiragollaewa:— His Majesty King Abhā siri saṅg bo, who, descended from an uninterrupted line of kings from the Ikshwāku family, had become Lord on Laṅkā's ground by (hereditary) succession, who, in the 9th year after he had raised the royal umbrella, ransacked the kingdom of Pāṇḍi and obtained victory—the son of that king, His Majesty King Abhā Salamewan, in the 10th year after he raised the royal umbrella

(119.) Polonnaruwa:—(a) the king, in the third year of his reign, on the 10th day, in the bright half of Nawaya, ordered: In the monastery called after the general of King we give it: and thus in the land of Girināḍ belonging to the minister Wadurag at the village Galutisa, two karmas-thānas that the officers of the royal family shall not enter, that enemies shall not take away the cart buffaloes, that nothing but raw rice shall be given [as taxes], that travellers and pilgrims shall not enter: Thus we, the royal family, order: We give a privilege to Galutisa, the village of the minister Wadurag.

(120) —Mayilagastota —The āpī Mahinda who was born in the womb of the anointed queen Gon chief queen to his Majesty the king descended from the unbroken line of the Ikshvāku family, reigning on Lanka's ground by hereditary succession — the son of King Abhi Saluwana — the pinnacle of the Kshatriya caste, the sage who has comprehended the doctrine — having made the necessary repairs at the Mahawīlāra caused priests to be ordained for the nikayas at the Udāṭṭa monastery and

ordered that the officers of the royal family shall not enter the place belonging to the priesthood, that enemies shall not take away the villages, the cattle the royal taxes the revenue the cart buffaloes, that duly the priests including the high priest, shall not destroy life, that the officers of the royal family together with the queens shall not protect (?) All this was ordered by the āpī Mahinda :

(121) Tablets at Mihintale —

TEXT A

He who having been born unto King Abhaya Saluwana an eminent Kshatriya who is descended from an unbroken line of kings of the Ikshvāku family, which is the pinnacle of the glorious Kshatriya caste, in the womb of the Queen Gon descended from the same caste having enjoyed the power of āpī with great glory, and having according to succession become King irradiates the island of Lanka by his splendour, His Majesty Sri Sing Boy Abhaya in the sixteenth year after he raised the royal umbrellā on the tenth day in the bright half of the month Vāṣṭha, having assembled the lords of the great Bhikṣu congregation dwelling in the wihāras of Cūṭyagiri and Alhaya-giri, being pleased with those rules which his royal brother formerly established at Cūṭyagiriwihāra as well as with the rules of Abhayagiriwihāra, in order to establish the same rule for this wihāra in concurrence with those concerned in the matter, this rule together with a comment has been established for the lords of the great Bhikṣu congregation who dwell in this wihāra as well as for the officers and for the slaves for their duties as well as for receipts and expenditures.

The priests residing in this temple having risen early in the morning having reflected on the four preservative principles, having cleaned their teeth having covered themselves with the cloth according to the prescript in the Sikkakaraṇi having come to the dining hall of the Aetwihāra having observed *Met* and *Piṇṭ* shall partake of gruel and rice. They shall give at the proper time prescribed by the physicians the food to those priests which are sick and cannot attend at the dining hall. Those priests of this wihāra which read the *Wimayapitaka* shall receive five farms together with food and raiment, those who read the *Suttapitaka* seven farms, those who read the *Abhidhammapitaka* twelve farms

When donations are made to the priesthood as a whole they shall not be appropriated to single individuals.

All the villages and lands belonging to the temple, except those which are given as a living to a private individual, shall not be enjoyed (by the priesthood) separately.

The workmen if not reprimanded or dismissed by the whole priesthood shall not be reprimanded or dismissed by a single priest.

The priests living in this wihāra shall not enjoy except* in a proper way paddy fields and orchards belonging to the Aetwihāra. In a place not belonging to the Aetwihāra they shall not expend them. The priests who transgress these rules shall not live in the temple. The priests who supervise the nikāyas, and the superintendents of the wihāra, and the eldest of the villages, the ākaemiya and pasakkaemiya, the writers of the wihāra and the writers of the accounts, including the receiver of revenue, all these persons shall be under the control of the Abhayagiri community residing at Aetwihāra, according to the rule established by the Tamils, and who will conduct the internal and external services in unity and concord; workmen who are fit for internal and external revenues and expenses shall be appointed by the whole body of the karmasthānas having taken in bail house holders that are able to give The priests residing in this temple shall not be taken to work in dependency, but shall be left free, the working people shall also be left free after what was due from them has been recovered, the workmen of the principal karayḍa and of the karmasthāna shall be put to the field-work and the workmen of the dāgoba to the dāgoba.

The working people belonging to this wihāra except those which have gone on wihāra service to a distance, those who have to work on the embankment at their respective places, those who have to attend at the place where rice is issued and at the place where rice and gruel is prepared in the morning, shall not be less than three at each place.

Anything belonging to the Aetwihāra dāgoba shall not be given away, nor shall anything be purchased from the servants.

The people bound to work shall not undertake work on their own account and shall not be given away to work.

The officers of the Aetwihāra shall take care of the payala (?) given from Damgamiya for the repair of the Katumahāsāya and shall execute the repair of the dāgoba; they shall take care of the two kiriyaś given from Aelgamiya for the preservation of the Kirband pawu dāgoba.

The dāgoba and the house of the great stone image and the Malāhoge and the Nayinda, the house of the princess Miṇinūl, the Katumahāsāya, the Kirband pawu dāgoba, the dāgoba of Aetwihāra situated on the upper hill and on the lower hill, the

* I substitute *mut* after *pariyāya*.

offerings collected at all these places together with one hundred kalandas of gold from the Aetwihara and ten yaks paddy shall be annually expended for repairing the dagobas of this temple and the other edifices.

Those who supply resin and incense to the two villages Gutae and Karandie attached to the *dage* and the *pilimage* having established a fine and having seized (?) the rebellious shall take these to the wihara.

One third of Gasagaesiya at Kirband pawu and the income of the priesthood in this place (?) the tank of Mineri the upper and lower tank at Lahuniya pawu and the income of the priesthood there the ground around the tank of Pabanaewila and Porodeni pokuna what is derived from these places may be appropriated to the wihara.

Land fees shall be taken as a matter of course from the people living on wihara ground except the wihara slaves and the working people.

Those who having got the yellow robes as a sign do selling and other things not proper to their dress and destroy life shall not be permitted to dwell round the mount.

None but proper servants shall be employed for the wihara.

Villages and lands belonging to this temple shall not be given for except to those who work at the upkeep of the same.

No extra labour shall be exacted on the poya and other festivals beyond three days.

Except the dunuwak given as living to the working people and to the slaves no paddy fields or orchards belonging to the Aetwihara shall be given away as a pledge or.

Except the raw rice which the dependents of the wihara must furnish according to the ancient custom no victuals shall be taken from the inhabitants, fees shall not be exacted from the cultivators nor shall their cattle be seized by the domestics to labour their own fields.

Lands belonging to the cultivators by the right of inheritance should not be seized without a reason. Damage shall not be done to the gardens trees and shrubs shall not be cut down.

In all the villages and lands belonging to this temple neither palm trees nor tamarinds nor any other fruit tree shall be felled except with the consent of the tenants. If any fault be committed by any of the cultivators the adequate fine shall be assessed according to the usage and instead thereof the delinquent shall be directed to work at the tank in making an excavation sixteen cubits in circumference and one cubit deep. If he refuses to work the assessed fine shall be levied.

In the villages and lands belonging to this wihara, after having paid the wages to those who have to receive them the rest shall be entered in five books with the consent of the tenants so that they may be under inspection.

The daily expenditure on account of the mahāpāṭṭa and the hired servants and the repairs shall be written in books and accounts kept at the store room with the consent of the owner. Every month these accounts shall be collected into one account and at the end of each year the twelve months accounts shall be formed into one register to be produced before the assembled priests and there disposed of. Servants who infringe these rules shall be fined and dismissed the service.

TEXT B.

To the priests who have the superintendence of the nikāyas daily one naeli of rice, to that who preaches the hana at the wass season one kalanda and four akas of gold, and for the hana at the conclusion of the wass a like quantity.

For the eldest of the village five kiriyas as wages and daily one naeliya of rice, fifteen kalandas yearly for whitewashing and supplying flowers. The cook, the wibāra writer, the revenue writer, the receiver of revenue and the principal attendant, shall have five kiriyas each, the chief workman one kiriya two payas and two admanas of rice, a number of watchmen (?) two payas and one admana of rice, the manager of the festivals one kiriya and a farm in Damiya, yearly three kalandas and two akas for whitewashing and supplying flowers.

One who prepares medicine one kiriya and a farm in Damiya, one kalanda for clothes at the great Buddhist festival called Somnas. To a plaisterer one paya and two patas of rice, to one who throws away dead flowers and to a workman born on the ground of the king one kiriya and two pādas each and two admanas of rice, to a masker two payas and one adman two patas of rice, to one who spreads cloth to the ceiling two payas and a farm from Damiya, for clothes at the great Buddhist festival Ruwanasut one kalanda, for one who spreads cloth to the walls two payas and a farm from Damiya, for a white-washer two payas and one admana one pata of rice, for twelve painters two pādas each and a farm from Damiya, to four goldsmiths (?) one admana each and two pādas of rice as wages.

The priests residing in this temple having procured garments, each who has received garments should distribute such to the working people who are in want of them.

To each of the two receivers of revenue two payas with one admana, one pata of rice, to a warder of the granary two payas and one admana, two patas of rice, to a watchman of the granary two payas and one admana of rice, to the jetmawa one paya and one admana, two patas of rice, to the superintendent of the dining hall one paya and one admana, two patas of rice, to an overseer of slaves two payas, to twenty-four slaves one pūla each and yearly one kalanda for cloths; to a workman born on the ground of the priests one kiriya and one admana of rice, to twelve cooking servants one kiriya, two pūlas each from the village Palolagama, to the principal

cook one admana, one pata of rice to a servant who brings firewood and cooks three admanas of rice to those who do not cook but bring firewood and go on errands two admanas each, to one who cooks on the supplied firewood one admana of rice to the chief thatcher two payas and one admana, one pata of rice, to eleven thatchers each two pīdas and one admana of rice, to five potters who furnish daily five chitties (?) one kṛiṇya each, to a pāṭra manufacturer who supplies every month ten pāṭras and ten waterpots two kṛiṇyas and two admanas of rice, to the person who furnishes a water-strainer monthly one kṛiṇya two payas to a physician one pṛethya and a farm from Damiya to a surgeon two payas and a farm from Damiya, to a flower gardner one kṛiṇya two payas and a farm from Damiya, to an astrologer two kṛiṇyas and a farm from Damiya to a barber one kṛiṇya and a farm from Damiya to the receiver of dues of the dīge to the overseer of the tenantry to the writer of the revenue and to the three superintendents of works the village of Karundāgam as wages to those who supply rosin and incense four farms from Damiya, to those who supply wicks and oil to the dīge a payala from this village to the two persons who supply white lotus and flowers for offerings to the dīge two kṛiṇyas from this village and a farm from Damiya each to a keeper of lotus flowers who supplies monthly 120 flowers two kṛiṇyas from Sapugamiya, to a painter two kṛiṇyas, to a warder of the dīge one nethya

To the six persons who supply rosin and incense to the Mahābuduge, to the preacher of bina, to the schoolmaster and six devotees the village Gutāgam to the one who supplies flowers to the Mahābuduge two payas from this village and a farm from Damiya, to those who supply rosin to this village two farms from Damiya, to the person officiating at the shrine of that great stone image and to one who supplies lamas two pīdas each and one admana two patas of rice

To the person who supplies oil to the dīge at the Budibisowa one poṭa to the person who strains water one tulula and the same for the palimage to the writer of the karmasthāna one kṛiṇya two payas and two admanas of rice To the chief carpenter at the Bondwilara to the two master carpenters to eight stone cutters and two braziers the village Wadudewaṭgam to the two wood cutters one kṛiṇya each to the two goldsmiths three kṛiṇyas each to the two blacksmiths one kṛiṇya each to the limeburners the village Sunuboldewaṭgam to the six carters the village Dununigam, to the superintendent of the repairs one kṛiṇya and one admana one pata of rice to twelve labourers one admana of rice and two pīdas as wages.

To the warders of the Nāṭṭaṇṇa Mahasācya the Naṭṭewiya Mahasācya and Aembuludigoba two pīdas each to the warders of the different dīgobas belonging to the Aṭṭawāṭṭa on the upper and on the lower hill a farm from Damiya each The people working at the dīge, at the palimage and at the dining

hall, the two washermen that wash the clothes, the vestments, and the bed-linen, shall get three kiriyas from Magulwaewa. In the villages and lands belonging to this temple the roads and high roads shall be taken, wanderers and pilgrims shall not enter. So much water as is in the tank shall be distributed to the wihāra lands in the manner formerly regulated by the Tamils. None of the lands belonging to this temple shall be given away as a pledge, those who have thus gotten any thereof shall give it back to the temple. To ensure prosperity to the institution these regulations shall be strictly obeyed.

(123) Mineri : the workmen on the fields, if there is any work a fine of 500 kalandas of gold the noblemen shall take in this kingdom, cocoanuts and tamarinds shall not be cut inside the three kingdoms shall not stand the warder of the granary with one hand five the fifth

(124.) Attanayāla : The glorious endless who was an object of respect to the Kshatriya tribe, being descended from the unbroken line of Ikshwāku, being born in the womb of the chief queen to His Majesty the King, son of King Siri saṅga bo, the pinnacle of the Kshatriya castle, the sage who learned the doctrine

(129.) Slab from Anurādhapura : The lay devotees to the lords of the world of gold two hanas and a half, one admana at the two corners flowers sick people shall not take rice, having made bracelets for them, to take rice

(135.) Dewanagala : The glorious endless, whose renown extended over the whole world, who was an object of veneration to the other royal dynasties of Dambadiwa, descended from the uninterrupted line of the Ikshwāku family, an eminent Kshatriya, born in the womb of the chief queen, who had become Lord of Lankā by (hereditary) succession

(137.) Galwihāra, Polonnaruwa : 1254 years from the time of King Walagam Abhā, when 454 years had elapsed since our Buddha, having, in a time extending over four asankhya's 100,000 kalpa's, fulfilled all the thirty perfections, and having, on the Māra battle-ground, mounted on the divan of thorough enlightenment, conquered the irresistible Māra, together with his retinue, attained the state of omniscience, and forty-five years (after that), on the fourth day, having accomplished by quenching as a large cloud does by rain, so he, in many hundred thousands of crores of kalpas, by the nectar of the law [having thus accomplished] all the duties of a Buddha, extinguished (his) life by means of the sacred nirupadhiṣesa nirvāna near the city of Kuṣinagara, in the grove of Sāl trees of the king of the Malla's when, the congregations being broken up, religion was fading away, His Majesty King Āri Samphabodhi Parākramabāhu, descended from the unbroken line of Mahā-anūnata and the others, born of the Solar race, the king

over kings resplendent through the rays of his glory which has penetrated many regions anointed by the anointment of paramount dominion on Lanka's ground enjoying the delight of dominion with the treasure of his merits made patent he the very wise one having removed the powerful poison of non observance and false observance of religious ordinances (which are) the root of ignorance and false knowledge having seen young gentlemen practising religion (thinking) if,

seeing a spot on of an emperor like me in the religion of the pure Buddha they might become indifferent, then Buddha's religion will be destroyed and many beings go to hell (therefore) it is right that I shall support the religion of Buddha in order that it may last five thousand (years) like Dharmasoka who has heart instigated by compassion preceded by intelligence having supported the thinking I will make that

it lasts spotless for five thousand (years) having combined a number of virtues as unbrokenness and freedom from holes, having seen the congregation of priests living in the great wihara under the leadership of the great Sthavira Mahakasyapa who lived on Udumbara giri, ornate with the jewel ornament of worldly qualities as preservation increase and cultivation of the aggregates of virtues &c. having supported them having supported the great thera Tissa son of Moggall who was granted a Buddhakalpa by Buddha having made the wicked Bhikkhus behave spotlessly having crushed what resisted having cleansed from dirt the religion had caused the third council—removed many hundred wicked Bhikkhus from the teaching and religion having made one nikaya by uniting the three nikayas which even at the time when there were great Arhats endowed with a number of qualities as the six supernatural faculties &c., not being united even with great effort by former kings were

having built the great wihara of Jetavana and many other costly wiharas in various places in the island of Lanka, having made there residences for more than thousand of the great priest hood making support by the gift of the food of the religion uninterruptedly continued being desirous of the enjoy

ment of the taste of the happiness rising from the sight of the priesthood—having from time to time adopted the vow of fasting having approached the wihara and gone among the priests assembled—having enjoyed the taste of the happiness of the joy produced by this sight (thinking) it is right that by me with great effort in order that the glory of this samkhya may last five thousand (years) undisturbed in order that in future also the priesthood without leaving established in the duty of knowledge of the (sacred) scriptures endowed with the quality of alpa and ajata may proper having given advice and instruction Religion shall be protected—being endowed with proper and patent virtues, having heard the request &c. having stated that by the things arrived from the great Ther Mahakasyapa those who live carefully shall not be troubled

having made a sanda of the Vinaya of the law and with the intention that the chief theras should give among the faithful of the disciples who are with each of them the katikāwa which the aeduroi made without expanding them, being fit for, not allowing those who dwell to become careless, but uniting them to the burden of study, not allowing them to despise in the lower assembly the Vinaya, the Khudda-sikkhā, the Pūṭimokkha, the suttas, the Dasadhamma sutta, and the three Anumāna suttas, together with the Vinaya books, putting far away the conversation with the multitude, he ordered that those who were engaged in study should be continually kept in seclusion. Having purified himself three times having set himself assiduously to and other work, having taken two or three and having interrupted the seclusion not even for a single day, he ordered that each man should direct himself first to what is proper. And having applied himself to these above-mentioned virtues, accomplishing his own and other people's work (1), having organised the burden of study in the above-mentioned way having made the pupils and fellow-priests learn the Mūla sikkhā, the Sekhiya and the Vinaya book, having heard the Sikkha walaṇḍa winisa (comp. Zoysa's Report on the Temple libraries, p. 6), having made an abridgement be disposed of the ascetics. Having observed the fasting, having reflected on the Dasadhammasutta, having observed the above-mentioned seclusion, having shown his ability, having learned, in a limited time, the duties of performance, having applied himself to the burden of spiritual insight (Dhamm., p. 80), having spent his days according to the prescript of the four sampajañña's (Dhamm., p. 389), he said: It is right to teach the novices the Herapasikkhā, the Sekhiya, the Dasadhammasutta, the Vinaya book and the play (2), to exercise the parihaarana without despising it, and to observe the seclusion mother and father, two persons, and those which are from the same womb (brothers and sisters), widows and virgins and fellow students (shall take) their food and go begging in the manner indicated above. Medicines for the sick and for the fellow students, and the five ways of collecting alms in forbidden places, except going to the spirit, must be avoided. At a wrong time leave to go to the village must not be given. If leave is given to those who go in order to visit sick people, it is a dukkaṭa āpatti for the teachers to give leave to the avyaktas; if the avyaktas have got no leave to go to the uposatha pavāraṇam (Khuddasikkhā, vs 8), knowing the degree of āpatti and anāpatti (guilt and innocence) and making any one of the vyakta saṅgha responsible (3), leave should be given to them if any one of the priesthood lives in the neighbourhood except having seen it is not allowed to make him dwell (there) for the priesthood in the middle of the night sitting down cross-legged,

it is fit to enjoy sleep and to recreate their bodies, in the early morning, having risen, and having set themselves to work with to spend their days sitting standing and walking about to learn pulumu (?), to put on clothes, to clean their teeth the dagoba the botree and the templeground, the teachers and the theras and the sick should receive their couches and their food and other requisites, afterwards the priests should descend into the dining hall and, having taken their gruel and done the duties of the dining hall they should inspect the account books the dining, etc., should be done quietly

Having taken the gruel they should set themselves to work with and pass their days, having applied themselves to the burden of study with the nyāya (?) the householders and the ascetics should without becoming samsattā (?) up to a certain time spend their days not wealthy except by compassion (āms)

having received and being pleased, when you come together, o bhikkhus you should do two things—religious conversation or noble silence Besides these two things religious conversation and silent attention (there is) the unprofitable talk (Brahmajāla sutta p 10) and love thoughts and evil thoughts (which) they should avoid, in the beginning of the night they should not (?) preach banā

listening to the religious conversation etc., not in the succession of the disciples spending (their time) in the acquisition of spiritual insight, at midnight, at a lucky moment sitting cross legged it is fit to enjoy sleep afterwards to

pilgrims and ascetics shall rest at the watchtowers, the , the nāga house, or at some other place, at all occasions either in earnest or in joke unbecoming talk shall not be used by anyone, towards virgins and

little children no harsh or laughing words shall be used, the overseers shall not be angry with the working people who do not know their work, those who only know their own yādaṇḍu

and no others shall not give them to others tom tom beating by the elders of the priesthood and other utensils

except what is at hand for obtaining rain at a place which is not irrigated is good to apply, such utensils

“the laughter alone increases (?) thus having spoken on account of the laughter, it is fit not to expand the sorrow, but to show it alone by word of mouth those that have their own temples destroyed shall not subdue others, and those that have destroyed other temples shall not stay in their own, by a bhikkhu

who does not know writing and is careful through temptation eagerness thus having spoken it is not right to show eagerness on any occasion, saluting the ācārya at the botree, etc., worshipping

cleaner it is not allowed to , the tooth holders in the villages shall not use patibāḍa , the house

kathā: Here is a bhikkhu who either alone or in the middle of the priesthood by inconsiderate talk stands vexing the theras and sits down annoying them and preaches and strokes the head of a young man thus having spoken, appearing in the middle of the priesthood, you should not touch the body with the robe; and the elders of the priesthood with compassion up to this moment shall preach; in no place whatever young men touching (?) with their bodies shall ; those that live away from their houses shall not cause perplexion; after having purified [them] from sin, you should ordain [them]; after having purified (them) you should admit them to the order; after having purified them you should give them the nissaya; one son of a noble family having received the ordination and the admission to the priesthood establishes the order; (the same in Sinhalese) after having purified (them) you should ordain them, after having purified them you should admit them to the order, after having purified them you should give them the nissaya In this above-mentioned way you should not object to anybody's wishes; anything that has been ordered in this katikāwa shall not be disobeyed; if anybody commits a mistake a fine is assessed up to the third time, but if he commits the mistake again without paying the fine up to a month's time he shall be made a prisoner according to the rule in the Vinaya (?) The elders of the gaṇas and the thera shall apply themselves to the burden (of study) and shall not be careless and shall not let the priesthood transgress these rules; it is right that by the great theras a fine shall be established. Hail!

(140.) Padiwil: Parākramabāhu, the cakrawartti sovereign of happy Laṃkā, descending from ancient princes, has finished (the repairs) of the tanks and ponds for the use of the fields which he made in every part, finding many streams and ponds useless and broken, in the hope of increasing the happiness in this and the next world.

(143.) Dambulla: The sovereign lord of Laṃkā Parākramabāhu, cakrawartti of the dynasty of Kālinga, (surnamed) the heroic and invincible royal warrior, gloriously endued with might, majesty, and wisdom, and, like the placid moon, radiant with cheering and benignant qualities; the liege lord of Lakdiwa by right of birth, deriving descent from the race of King Wijaya, who extirpated the demons and peopled Ceylon, and was an object of veneration to the other royal dynasties of Dambadiwa, whose renown extended over the whole world; having dispersed his enemies as the brilliant orb of the sun over the summit of the mountain of the morn dispelleth darkness; and having extended the canopy of his dominion over the whole island; enriched the inhabitants who had become impoverished by inordinate taxes, and made them opulent by gifts of lands, cattle, and slaves, by relinquishing the revenues for five years, and

restoring inheritances and by annual donations of five balanced weights consisting of gold, precious stones pearls, silver, &c., and from an earnest wish that succeeding kings should not again impoverish the inhabitants of Ceylon by levying excessive imposts, he ordained that the revenue should be for the first amuoa one amuna three paelas six mandaras for the middle ooe amuna two paelas four mandaras, for the last five paelas three mandaras, and considering that those who laboured with the bill hook in clearing thorny jungles earned their livelihood distressfully, he ordained that they should be always exempt from the tax. He also made it a rule that when permanent grants of land may be made to those who had performed meritorious services such bequests should not be evanescent like lines drawn upon water, by being inscribed on leaves a material which is subject to be destroyed by rats and white ants, but that such patents shall be engraved on plates of copper, so as to endure long unto their respective posterities

Thrice did he make the circuit of the island, and having visited the villages the towns and the cities and having explored the places difficult of access, the fastnesses surrounded with water, the strongholds in the midst of forests and those upon steep hills he had as precise a view of the whole as if it were a ripe neli-fruit in his hand, and such was the security which he established as well in the wilderness as in the inhabited places, that even a woman might traverse the country with a precious jewel, and not be asked, What is it? When he had thus insured safety in this island he longed to engage in war and twice dismayed the kings of Pundi, and having accepted the royal maidens and also the elephants and horses with other tributes of homage which they sent him he formed friendly alliances with such of the princes of Coda, Guuda and of many other countries as duly appreciated his good will but by his personal valour struck terror into those who esteemed not his friendship, and he caused princesses to be brought unto him from each of those countries, with other tributes of homage and as then there remained no hostile kings throughout Dambadiwa to wage war against him, he tarried at Ramegwara where he made donations of balanced weights consisting of valuables and thus enriched the poor and satisfied the needy. He then caused obelisks of victory, formed of stone to be set up as lasting monuments and having built a . . . dewale departed thence with a four fold army, and returned to Ceylon. Then reflecting that, as he had no enemies left behind he might conquer . . . enemies he caused almshouses to be erected at many places in Dambadiwa and Ceylon, and caused alms to be distributed constantly

He united the three nikāyas that had been separated for a long time recited the three pitakas and other Buddhist books and restored the temples and digobas which were destroyed in consequence of the calamities which had befallen the land during former reigns . . . he rebuilt

live at Pulastipura having in order to worship the relics of the sacred Ruanwaeli Dagoba surrounded by a fourfold army gone out with great splendour in the fourth year of his reign having when being at the distance where the Dagoba appeared in sight alighted from the carriage, having on his royal feet entered the terrace of the Ruanwaeli having as if sprinkling sand on the terrace, scattered countless pearls and having as if flowers were blossoming

while going round, offered uninter- ruptedly gold flowers silver flowers the seven gems, having made protection from the sun to the Dagoba by a flag of priceless silken cloth, having after having perpetually heaped up heaps of camphor thus made offerings of incense and having made seven offerings of incense with talian oil, perfumed od, and other oil, likewise having offered with kaluwael incense and sweet scented flowers having gone round with the four kinds of odours, and having swept it himself having made an offering with 40 lakshas of masuians having (by ordering) in a distance of seven gavyutis from the city no living being shall be killed given security, having had the tom tom beaten, having given security to fishes in 12 great tanks, having given gold clothes and other things they liked to the Kumbodiyans having ordered not to kill birds having given security to birds having heard the joyful shouts of the people who saw him speaking in questioning the Buddhist gods there when in his devotion he worshipped the relics having, in his joyful inclination towards Buddha which then arose remitted the taxes again for a year to the inhabitants of the island of Lamkī having given over the royal insignia to the Loke arak menīwan there present and having worshipped them, having built up the Maricawattī and other viharas having given countless wealth and several hundred yalas of paddy and handed it over, having been pleased to decorate the city like a city of gods—may future princes also perceiving that to those who worship in their hearts protection will be in like manner from the Buddhist gods, protect and preserve the viharas and the inhabitants of the viharas in the city the people, and the religion

(146) Inscription on the great lion from Polonnaruwa

(1) His Majesty Niṣṣanka Malla Kalinga cakrawartī, overlord of Lamkā, used to sit upon this throne

(2) When he sat upon his throne this was the place for the secretaries

(3) When he sat upon his throne this was the place for the chief ministers

(4) When he sat upon his throne this was the place for the generals.

(5) W h s n h th, this was the place for the sub kings

(6) W h s u h th, this was the place for the crown prince

(7) W h s u h th, this was the place for the governors of provinces

(8) W h s u h th, this was the place for the haza council

(147.) Inscriptions on the frieze round the Thūpārāma:—

Upper portion—I.

The overlord of Kālinga Parākramabhūja Niṣṣaṃka Malla
 the round relic house at Pulastinagara

He who comes of the royal race of Ikshwāku like a star on the
 forehead of the family of the sun, who, receiving the kingdom by
 royal succession and putting on the crown, obtained the office of
 chief king, His Majesty Niṣṣaṃka Malla Kālinga Parākramabhū,
 descended from the great king Jayagopa and his queen Pārwatī
 in the 11th month on a full moon day in a lucky moment . . .
 having received the crown his father spake

III.

. in five years having remitted the taxes, giving
 food, lands, cattle, slaves, clothes, etc. having those
 that worked with the bill-hook exempted from the tax, giving
 for sale always (IV.) many things, making people happy, and
 considering that robbers committed robberies through hunger for
 wealth

Lower portion—VII.

. at many places putting guardians of the law . . .
 preventing the inhabitants of the world from bad conduct,
 putting an inscription at the royal door not to be destroyed,
 to protect the law of the parents in the
 three kingdoms (VIII.), having seen those who took away . . .
 saying I give luck to them and to the other princes,
 having given gold and silver bracelets and pearls and other riches,
 and having made happy all the people, having established princes
 in Coḍa, Gauḍa, and other countries, having sent soldiers,
 longing (?) after battle, not finding enemies behind, having con-
 quered the enemies' pride and hatred, having built at Pulastipura
 the Niṣṣaṃka resthouse and the Brāhmaṇa resthouse and
 many other resthouses and dining halls, giving gold and silver
 bracelets, weapons, and lamps, brilliant like a wishing tree, with
 a great retinue pouring down a rain of gifts at Anurādhapura. .

(148.) Galpota:—He who gained endless glory through the
 number of his qualities, the Lord descended from the unbroken
 line of King Ikshwāku, the Kāliṅga cakrawartti, passing through
 the air 1700 years after the period when King Wijaya landed on
 the island of Lankā, which by the command of Buddha was
 placed under the tutelary care of the gods, and having extirpated
 the Yakshas, made it an abode of mankind—in the kingdom of
 Kāliṅga, on the continent of Dambadiwa, which is the birth-
 place of Buddhas, Bodhisattvas, and Cakrawarttis, conceived in

the womb of the queen Parwati Mubhīdewī unto the king Śrī Jayagopa the glory of the dynasty which reigned in the city of Simhapura invited by the king who was his senior kinsman to come and reign over his hereditary kingdom of Lakṣmī. Wira Nigamka Malla linded with a great retinue on Lamku and having been installed in the office of nepa enjoyed the luxuries of regality and having been accomplished in the art of war as well as in all the other branches of knowledge which form the circle of the arts and sciences, he in due order of regal succession received the sacred unction and being then crowned was installed as king. At the festival of his coronation he was invested with a glory which filled the firmament and overpowered all beholders and with such daring courage that when he was hunting in a forest a furious she bear having rushed towards him he laid her and her whelps dead at his feet. When he traversed a dry desert and wished for water an unexpected cloud instantly poured down an abundant shower. His royal prowess was such that like the spring of the noble lion nothing could withstand it. When he went to enjoy the bath and a huge polonga approached him there, he turned aside and said 'Thou knowest what thou deservest whereupon the snake stung itself and sacrificed its life. His irresistible majesty was such that the state elephant no sooner saw him than he roared the shout of triumph and took the king on his back. His Majesty Śrī Nigāḥaḥa Kalinga Parakramabahu Wiranya Nigamka Malla Apratimalla dispersed his enemies as the sun over the summit of the mountain of the dawn (dispelleth darkness) and causing the smiles of the countenances of his people to expand with gladness, exercising power and enjoying regal delights like another Sakra Dewendra in benignity resembling the full moon in firmness the Mount Meru in profundity the great Ocean in patience the earth and occupying his station like a wishing tree produced by the merits of his subjects he considered thus. The malice of some people and the anxiety of others to maintain the rights of their respective families have been heretofore and may prove hereafter, the source of danger to our dynasty and being moved with benevolence towards the people he confirmed to them the privileges appropriate to the different families and relinquished the revenues of five years. He reduced the rate of taxes on arable lands imposed by former kings and fixed the tax for the first amuna at one amuna three paelas six mandarar for the middle amuna at one amuna, two paelas four mandarar for the last at one amuna one paela three mandarar. He relinquished the tax on the dry grain produced on chenas the cultivation of which is attended with distress and ordained that such tax should cease for evermore. He quenched the fire of indigence with showers of riches consisting of gold coin copper bell metal gold silver pearls, precious stones, vestments and jewels. He appointed ministers and others whom he provided with lands slaves, cattle houses, and various other riches

in abundance ; he reconstructed the embankments of great lakes, watercourses, and weirs, which had remained neglected many years in the three kingdoms, all which he restored to prosperity and granted to the inhabitants thereof the boon of security, and other gifts. He appointed judges in many provinces to remove injustice, and, considering that robbers committed robberies through hunger for wealth, he gave them whatever riches they desired and thus relieved the country from the dread of thieves, and by establishing order amongst the dwellers in forests and the dwellers in villages he removed the thorns (of annoyance). According to the sacred injunctions of the doctrine of Buddha he also expelled the unrighteous from the religious communities, and thus freed the country in general of the thorns (of evil-doers). He provided the four requisites for the comfortable maintenance of the holy priesthood, and every year caused priests to be ordained and bestowed gifts of yellow robes, and as in former times assigned extensive estates and lands of lesser extent (to the *wihāras*). Having greatly promoted the interests of the doctrine, and advanced the same as well as the sciences by bestowing suitable gifts on professors of the religion and on professors of the sciences ; and considering that the continuance of the religion and of the sciences (B) depended on the royal dynasty, he sent to the country of Kālinga and caused many princesses of the Soma and Sūrya races to be brought hither, married the royal virgins to his son the exalted Wirabāhu and increased the royal family.

His Majesty, wearing the crown, and being decorated with the royal ornaments, caused himself, as well as the chief queens, Kālīṅga Subhadrā Mahādewī, and Gangawamṇa Kalyāna Mahādewī, and his son the great sage, and his daughter Sarwan-gasundarī to be weighed in a balance every year ; and by bestowing five times their weight on the priests and brahmins, the blind, the lame, the dwarfish, and the deformed, and other destitute and friendless people who thronged from the ten regions, made them happy, and caused a constant supply of rain.

All the people who were interested in the cause of the religion and in the welfare of the country were therefore affected with the most submissive fidelity, and devoted their lives to his Majesty, who, having attained the acme of virtue, daily performed acts of merit, and was pleased to live in the city named Pulastipura . . . Kālinga. He observed with the eyes of a spy continually his kingdom and other kingdoms, and having put our island of Lankā in peace he was pleased to look forward (to other countries) ; surrounded by a fourfold army, he visited in Trisīṃhala, the villages, towns, and cities, and explored the fortresses and the strongholds and secure places on mountains, and in forests, and in marsh, and gladdened the people living there with showers of riches ; looking about in the three kingdoms he repaired the Miyanguna

Kaelani and other ancient wihāras, and having caused the reclining, sitting, and standing images in the cave of Dambulla to be gilt at an expense of a lak, and having made offerings of valuables worth a sum of 36 laks to the great Ruanweli caitya at Anurūdhapura, he made a stone dāgoba as worship-place for the gods who rejoiced at the said pūjā, and caused an inscription to be engraved. Having thus restored to its ancient condition the island of Lakdiwa, the receptacle of the efficacious doctrines of Buddha he proceeded to Dambadiwa, surrounded by a fourfold army, and consistently with his cognomen of the dauntless and irresistible warrior, not hesitating in any place with great splendour, unmoveable like the blue sapphire he crossed the great ocean, and being in Dambadiwa longing for battle, sent out champions to go and challenge battle when it was time to dress for the battle the general Lag Wijaya siuga having conquered Dambadiwa, knowing going down to battle, having seen them in fear, the mother of the king of Pāṇḍi (said) "let only our lives be spared, the kingdom shall be thine" royal princesses and a large tribute from the Soli country and having formed friendly alliances with the peaceably disposed princes of the countries of Kaṭṭhūta, Nellūru, Gaṇḍa, Kāliaga, having driven those who were not peaceably disposed into fear by his prowess, having received princesses and tribute from every kingdom, he brought them to Rāmeṣwara; he caused himself to be weighed in a balance, and gave to the people living in different countries endless riches; at this place, as a lasting memorial, he built a dewāle to which he gave the name Niṣṣamkeṣwara; as he saw no more adversaries, in compliance with the supplications of the kings of Dambadiwa to relieve them from fear, he returned with the said army to Lakdiwa, and making this reflection: "In this world I have no enemies, therefore I shall apply myself to the conquering of enemies of the next world"; he erected in his and in other countries at different places almshouses, including the (so-called) Niṣṣamka almshouse, and gave gold and silver bracelets and other presents like a wishing tree, and in order to witness in person the rejoicings of the mendicants who received presents, he built another almshouse which he called Niṣṣamka dāna maṇḍapa. He dedicated his son and his daughter to the Daḍada and pātra relics, and afterwards redeemed them by offering in their stead a dāgoba of solid gold and other valuables. He caused to be built of stone (C) a Daḍada temple, with a covered terrace around it called (after him) the Niṣṣamka latā maṇḍapa, and an open hall decorated with wreaths and festoons so that beholders should be delighted and thereby merit swargga and mokṣa. He then caused another structure to be formed to shelter under its roof the dāgoba and the principal temple. He also caused a Ruanweli

Dāgoba to be constructed on the north side of the royal dwelling, of 80 cubits in height, and surrounded it with walls having gateways, and with cells for the residence of priests; thus he ensured the prosperity of the religion and the country. Moreover, Laṃkā being sacred ground and possessing sacred qualities beneficial to sentient beings, he enjoined the preservation of those qualities, and in his mercy was pleased to publish an edict that princes in their human form and appearance should be considered as gods standing between the kings and the Buddhas (?); and further considering that when princes award penalties for offences they only act as physicians who prescribe remedies for diseases of the body, and exercise their power in order to restrain from crime and so prevent falling into hell and give swarḡga and moksha; kings who cannot protect the world of mankind protect the world of gods; princes to obtain luck and misfortune by his virtue should keep afar and protect the obtained happiness and the rang of the family being fallen from their office and decayed like fruits the princes at the time being faultless in order not to awake that some people should go to death give life to the kings, glory in their bodies (?) for a long time to last merchants from the Gowī tribe should protect Hastasāra you should not be careless in order to protect the kingdom the princes exalted by pride in order to obtain happiness from their offices they should not be proud; from the Gowī tribe having not seen the offices obtained by themselves the inhabitants of the world not overcome by them a question: the swan and the lion the jackal and others by eminent people the happiness of the world together from seeing . . . with suitable words princes and aepas and great kings having seen the lords of the world it is proper to do . . . if there are none by order of the queens to protect if there are none it is proper to conserve the kingdom even by placing in the seat of royalty the sandals worn by a former sovereign Enemies to the doctrines of Buddha ought not to be installed in the island of Laṃkā which is appropriate to the Kālinga dynasty, for that would be like substituting a poison-tree for a wishing-tree; but if princes of the Kālinga race to whom the island of Laṃkā has been peculiarly appropriate since the reign of Wijaya be sought for and brought hither, they will prove worthy rulers and preserve the religion and the country. Aspiro to attain the felicities of both worlds reflecting that virtue doth conquer the universe. Future sovereigns are thus affectionately exhorted by Kālinga Niṣṣamka king of Ceylon.

In the margin

This engraved stone is the one which the chief minister caused the strong men of Niççamka to bring from the mountain Saṅgu in the time of the lord Çi Kalinga Çakrawartti

149 Shāh at the Dālada Manduwa, Polonnaruwa If it is your wish to increase your prosperity and allay your fears to preserve the position of your family to respect the customs of your tribe and to protect subjects chose you families of kshatriyas to sovereignty and not the other castes embrace these maxims spoken by Niççamka Malla

He who comes of the royal race of Ikshvāku like a star on the forehead of the family of the sun who receiving the kingdom by royal succession and putting on the crown obtained the office of chief king, His Majesty Niççamka Malla Kalinga Parakramabahu, illustrious as Çakra the king of gods with endless royal splendour incomparable by the number of his virtues generosity, truth heroism and others like them he dissipated the darkness of his enemies like the sun when he rises over the mountain of the dawn and made peace throughout Ceylon living in the city of the Kalinga kings called Pulastipura reigning with the ten kingly virtues and increasing religion and the prosperity of the world like a wishing tree produced by the merit of the inhabitants of the earth

His Majesty relieved the exhaustion of the poor by the rainfall of his gifts ornaments and dress, jewels pearls coins silver and gold and being pleased when he beheld the prosperity of the people deeply considered in his great mercy and wisdom, thinking We have done the benefiting of the world which is the law inherent in our family of Kalinga how having made firm to the end of this kalpa this prosperity which we said we have made may they take it as a kritayuga and perceiving that the prosperity and the very race of the wicked were rooted out who not knowing the greatness and virtue of kings, the gods of men and parents of the world offended against them he thought

It is right that such destruction should happen to no one!" and always giving much advice and instruction as if to give eyes to the world blind in its ignorance having been pleased to show the rule of the law Treason is a thing which must be avoided like the five great unpardonable sins, those who commit the five sins murder and the rest and those who take poison destroy only themselves but the very race of those who commit treason and all who are with them is destroyed Treason therefore must not even be imagined in the heart neither is it right to live without a king Therefore when there is no one who has the office of chief king either he who is the heir apparent or if there be none such then one of the princes or if there are none of them one of the queens must be chosen to the kingdom

Over our island of Ceylon which belongs to the religion of Buddha non buddhistical princes from Cola or Kerala or other

countries must not be chosen; those who join them and make disturbances shall be called traitors.

As the crow should not be compared to the swan nor the donkey to the Arab, nor the worm to the cobra, nor the firefly to the sunshine, nor the snipe to the elephant, nor the jackal to the lion, so should no man of the Gowī tribe be greedy after the sovereignty; however powerful they may be the men of the Gowī tribe should not obtain the kingdom.

Those who honour as a king servants like themselves with salutations and presents, or receive offices and titles from them, shall be called traitors; whenever a prince of wealth and family joins with such people he destroys himself. Therefore, if you look for and find a prince who has a right to Ceylon and is descended from the race of King Wijaya who first peopled Ceylon, take sides with such a ruler who will take care of religion and the prosperity of the world as if they were his two eyes; and so protect your own families and fortunes.

As the crow may imitate the gait of the swan and the donkey the Arab steed, as the worm may imitate the cobra and the firefly the sunshine, as the jackal may imitate the lion and the snipe the elephant, so some other caste may emulate the conduct of kings; yet it certainly will not meet with respect but only with ridicule: thus speaks the wise and good king Niṣṣamka Malla.

150. Pillars at Rankot Dāgoḥa:—He who went round and over all Ceylon, and having seen the villages and fortified and market towns and cities, and several celebrated places in the three kingdoms, including Anurādhapura, Damhulla, Krelani and Dondra, and the strongholds in water, and on hills, and in forest and marsh, and could distinguish them like a neli-fruit in his hand;—he who in several difficult places in the three kingdoms, viz. Ran, Tisa, Mineri, Kantalai, Padi, and others, gave security to all living things, and commanded that they should not be killed;—he who for ever remitted the royal dues on places reclaimed by clearing, and on;—he who saved from fines, flogging, and other things of that kind, the inhabitants of the world become very poor in cattle, buffaloes, and all other means of support, through oppression, imprisonment, and torture, in the time of former kings;—he who gave pearls, and precious stones, and beads, and other jewelry, and slaves, and slave-girls, and corn, and wealth, and buffaloes, and cattle, and different kinds of clothes, and ornaments, besides fields and villages, and and thus made all men self-dependent;—he who secured and pacified the realm of Lankā;—he who longing for battle, and attended by a great army with four divisions of elephant-riders, cavalry, charioteers, and infantry, went to Pāṇḍi on the continent of India, and finding no equal nor opponent, accepted presents from Coḷa and several countries near Pāṇḍi, and was victorious on every side;—(he who did all this), His Excellency the illustrious overlord Wira Kālinga Lankeṣwara Apratimalla

Niṣṣanka Malla Parākrama-bāhu, was pleased to salute the relic from this house

151 Stone seat at Rankot Dāgoba His Excellency, the illustrious overlord Sangabo Wirarāja Niṣṣanka Malla of Kālinga, —who restored peace to Ceylon, and brought it under one sceptre (umbrella),—who remitted five years' taxes for the people of Lankā afflicted by the unbounded taxation of former kings, and by yearly giving five times his own weight in metals, and much property, including titles, villages, slaves, cattle

and gold, and jewels, and clothes, and ornaments, made them happy,—who for ever remitted royal dues;—who even in the woods and difficult places rendered living things secure,—who at home and abroad built many resthouses and gave great largesses,—who travelled through the three kingdoms, and inspected all inaccessible and despised districts and lands;—who increased religion,—who from the lust of war went with his four fold army to Dambadiwa, and demanded soldiers, and when he did not receive the army harassed the princes of Coda and Pāndi and other places, and having looked at the rings and virgins they sent as gifts and put up pillars of victory, returned to Lakdiwa, and reigned with the ten kingly virtues —(He) used to sit on this throne made of a single stone, and was pleased to watch the work when he was building the Ruwanwelī Dāgoba.

152 Inner inscription on the stone seat of Kiriwihara.—His Majesty the lord Wirarāja Niṣṣanka Malla Kālinga Lamkeṣwara Parākramabāhu cakrawartī Niṣṣanka Malla in his glory, not hesitating in any way, surrounded by a four-fold army, went twice over to the kingdom of Pāndi

the general Lag Wijaya Singha having conquered Dambadiwa going down to battle, at this time the mother of the King of Pāndi being seized by terror (said) Let only our lives be spared, the kingdom shall be thine, etc.

152a Kaeligattā in the kingdoms of
Māyā and Pihiti blame and disrespect
being satisfied with rice and betel, not proud the lord
enjoying his share said People having got their own circle (?) in
fear of misfortune (B) we like, thus
having spoken he went twice over to the kingdom of Pāndi,
raised the balance, took the queens, elephants, and horses of the
king of Pāndi as tribute, went over to the kingdom of Soli for
spoil and then back to the island of Lankā made the three
kingdoms happy, visited the Adam's peak and other strongholds,
His Majesty the lord of Kālinga Niṣṣanka Malla

153 Wandarupawihāra The king born from the
Kālinga race, who went since two years round Ceylon, who saw
towns and villages and several fortresses, strongholds in water,
in marsh, and in forest, Adam's Peak and other fortified moun-
tains like a ripe neli fruit in his hand, in ten directions, who
established different resthouses in the three kingdoms, who

gave gold and silver ornaments to many poor people together with his queen's five people raising the balance, giving yearly five times his own weight, making unhappy people happy, happy people raising in the three kingdoms, uniting the three nikāyas into one, and made still more made the women of the harem salute the Ruwanwaeli Dagoba Having pleased the working people, having made the kingdom of Pihiṭṭi like a lotus, having built the Ruwanwaeli Dāgoba, having made the women of the harem salute the relic, having given to the people of Laṃkā that were unhappy through the taxes of former kings, gold and silver ornaments and much wealth, he gave orders to fix the tax for the first amunam at 1 amunam 3 paelas 6 maṇḍaras, for the middle one at 1 amunam 2 paelas 4 maṇḍaras, for the last at 1 amunam paelas 3 maṇḍaras.

156. Sāhasa Malla's inscription at Polonnaruwa.—The glorious Sāhasamalla, lord of the Siṃhalas, the head of the Kālioga dynasty, having come here from Kālioga, gave to the aged general who obtained for him the splendour of sovereignty over Laṃkā a great fortune, viz., villages, etc., and so fulfilled the parts of grateful men in sovereignty.

Descended from the unbroken line of Kālinga emperors who in this glorious line of the Ikshwāku family had reduced all cakrawālas under one umbrella, whom Ṣṛi Goparāja had generated from the womb of the great queen Bahidāloka at Siṃhapura, celebrated under the name of Sāhasa Malla on account of his incomparable valour, His Majesty Siri sāṅgabo Kālinga Wijayabāhu after his royal brother called Niṣṣaṃka Malla, who formerly had gained royal power in Laṃkā had become an inhabitant of swarga, when like a number of stars after sunset, some kings had sunk and gone, when Laṃkā being without a ruler was placed in darkness like a night which has not obtained the rising of the moon, the ādigār of Laṃkā Lolupaelāekuḷu ābonāwan being himself endowed with excellent virtue, the qualities of a minister, as kulācara, etc., together with the ādigār of Laṃkā Lolupaelāekuḷu budalnāwan who, by his being intent on nīti had become his best friend (having said) a kingdom without a king like a ship without a steersman cannot last, like the day without the sun cannot flourish and Buddha's law without the wheel of order will become unsupported, moreover because king Wijaya having destroyed the Yakshas established Laṃkā like a field made by rooting out the stumps, it is a place much protected by kings from this very family; therefore the younger brother of king Niṣṣaṃka Malla who reigned here, having sent to Kālinga, (having said): "Let us protect the world and the religion," having persuaded his brother, having sent to Kālinga the chief Mallikārjuna who lived in that country, endowed with firmness in his loyalty, having invited (the prince), having fetched him with great pomp, having established him in Solt, in Kahakouḍa paṭṭanam (B), when they entertained

(lum) with splendour becoming the future dignity of royalty having overthrown in two years the bad counsellors who having heard this thing not liking kings who powerful both for reward and punishment would protect world and religion desiring each their own government, made obstacles shining like the full moon when she has risen under a lucky constellation seeking their way on the ocean without obstacles having come having united Trisulihala under one umbrella, when 1743 years three months 27 days had gone since Buddha on the 12th in the bright half of Binera on Tuesday having been crowned under a lucky constellation living for this service unequalled by others invested him with the rank of a general and thinking To mothers who have got such children it is right to give superlative honour having given the name Lamkatilakamahadewi to their mother, having girded her with a golden girdle having given much honour (thinking) it is right that to all the fortune with villages and retinue which I have given to General Lag Wijaya Singa I have made it last as long as sun and moon exist future princes also (shall stick) because it is a duty of the kings to protect those who to every one do a service, not making obstruction, having it established in this way shall protect their family he was pleased to put up an inscription If seeing this king's friends ministers etc. should take by violence this said property they will become like low caste man crows and dogs Therefore such people as wish to protect loyalty shall protect all the property given to these

King Sihasa Malla revered in the world prays himself as protection of stout adherents, is the first law for kings therefore may the kings protect the family of the aged general who caused the ascendancy of the Halinga family together with the fortune

157 Pillar of Lag Wijaya Singa kut — General Lag Wijaya singu kut chief minister to Lilavati royal consort Abhi Salamewan, who comes from the royal race of the glorious Ikshwaku family — in the third year (of the king's reign) having made a donation of land one yala for rice

barley (7) to the priests themselves living in the Ruwanpiya (ratnaprasada 'palace of jewels') which he himself built on ground from Anuradhapura for their ease that it may serve for the four pratinayas and one yala to the cutya lere and one yala to the image house — the pain in hell which those shall suffer who obstruct this merit acquired from the offered

which shall last as long as sun and moon endure (literally sun and moon being the measure), shall be now and in all future (but) wise men who, having renounced covetousness hatred pride and not obstructing the merit, do may be pleased to share (the merit)

158 Ruanwaehi Dagoba pavement Southern Altar —

Abhay Salamewan

day in the second half of Acsala

sangabo Parakramabahu cakrawartti the lord including the

the lord in the eleventh

His Majesty Siri

princes protecting with the three gems
 resplendent the heap of prosperity in the bhāṇḍāra book
 surrounding the earth Wijaya and his mother Sumedhā,
 the goddess, and having made their brother lord of Lankā for
 giving things three people beginning
 with the King Duṭṭhaka, lord of the Ruanweli having
 heard of the exquisite honour done to it by many princes he was
 pleased to favour in an extraordinary way in
 different manners 8880 measures, by (giving) clothes
 . . . having made an image of the caitya and having decorated
 it five yālas of rice, sixteen having
 decorated it with sweet smelling flowers, having adorned it with
 flags, banners, and arches, having offered, without interruption, a
 hundred garlands like the great ocean two
 thousand kalandas of camphor, having offered from cubit to
 cubit kaluwaḥ and camphor incense, including this, having
 offered many lamps, having given to the working people that did
 much work gold (1) clothes and to their wives
 clothes for wearing, and having made them satisfied, having . . .
 . . . to the writers staying in the wihāra, to the
 the brahmins, the pasakas, the painters, the goldsmiths, the
 musicians, the tom tom heaters, the
 servants of the feast garlands having made
 them satisfied with gold, having given it to the terrace of the
 Ruanweli, having heard the Thūpawamṣa, having saluted
 those who recited the dhamma, having offered incense to the
 Thūpārāma and to the sacred bo-tree, having made the theras
 propitious by seven gaṇas (1)

159. Dondra I.—In the 10th year of His Majesty Siri Saṅga
 Bo Parākramabāhu a cocoanut tope bought for a tumba (?) of
 gold to the Bhūmi mahā wihāra and to the image house, and
 200 cocoanut trees to the Lord Dewarāja. Let those who increase
 these gifts and uphold their continual inheritance, enjoy the bliss
 of release in heaven. Those who enjoy the fruit of these trees
 ought, from time to time, to plant seedlings. People
 who join into the same purpose should hold office.

160. Paepāliyāna wihāra.—Parākramabāhu, the lord of Lankā,
 the ornament of the family of the sun (says): I ask you, hear
 my word, the word of a future lord of the world (?). This law
 similar in the whole world is to be kept by you; this, the reason
 of my happiness, may produce the good in a merciful mind (?).

Parākramabāhu, the lord of Lankā, erects the celebrated
 wihāra called by his name having given to the
 pious people tanks and gardens and lodgings [and records this
 fact] by a stone-inscription.

In the year of Buddha one thousand nine hundred and fifty-
 eight, in the 39th year of the great king Śrī Saṃghabodhi Śrī
 Parākramabāhu, born of the Solar race, and a descendant of
 King Mahāsammata on the 15th day in the bright half of Maen-
 dindina, in the chief city of Jayawardhana, on his throne which

was erected in the adorned hall opposite to the palace called Sumangala, crowned with his crown and attired in his four and sixty ornaments, surrounded by kings, sub-kings, and ministers, sitting like the god Indra all the time, giving orders in respect of the affairs of the whole state in pursuance of the orders unto Sikuru Mudal one of the chiefs of the king's household, directing him to erect a new temple with a view to impart merit unto the queen, the king's mother, who had gone to heaven, an expense of 25,000 has been incurred at Paepiliyāna in the district of Pānabunu, to build ramparts, towers, image bouses, halls, Bo trees, bouses for the priests, dewales, resthouses, book repositories, flower gardens and orchards, with a view to its stability and prosperity. And this Paepiliyāna temple with all that belongs to it, with flowers, and trees, and ground grain, with terraces and troughs ten amunas in extent, including the ferries and the gardens, the tanks, behind the five yojanas

161. Waeligāma wihāra.—In the sixth year of the reign of His Majesty Siri Sangabo Siri Bhuwaneka bāhu, the minister named Kaḷu Parākrama having given wages to the workmen, having distributed the duties of the priests, having given in perpetuation the four pratyayas to the priests in the wihāra, and in order that the pratyayas might be given for a day to the reverend priesthood coming from the four directions, having given ten amunas (?) sowing extent of paddy field bought for gold, and a fruit-bearing cocoanut garden and ten slaves, and a yoke of oxen and lamps vessels with sprouts palankeens, pillows, large beds together with other things of this kind proper for the priesthood, it is proper for all good men who in future shall be, to maintain without dispute this wihāra improved by the king's family, which has been made to add merit to the revered King Bhuwaneka bāhu who brought me up, and thus to obtain the bliss of release in heaven.

162. Slab at Kaelani.—On the eleventh day in the bright half of Nawaya in the 19th year of his reign His Majesty Cīri Sanghabodhi Cīri Parākramabāhu the paramount lord of the three Sinhalas, sovereign lord of other kings, on whose lotus-feet rested bees of gems in the crowns of kings of the surrounding countries; whose fame was serenely bright as the beams of the moon, who was adorned by many noble and heroic qualities resembling so many gems, who was an immaculate embryo Buddha, and who ascended the throne of Laṃkā in the 2051st year of the era of the omniscient Gautama, the prosperous, majestic, sovereign lord of the law, who gladdens the three worlds, who is a forehead ornament to the royal race of Sākya, and who is the sun of the universe and the giver of the undying Nirwāna.

The king having considered that the wihāra at Rajamaha Kaelaniya was a holy spot where Buddha had vouchsafed to sit, to partake of food and preach his doctrines, inquired what works

of merit by way of repairs there were to be executed there, and having ascertained that the caitya and all other edifices were in ruins, incurred much expenses from the royal palace and assigned the task of accomplishing the work to the chief officer of the royal revenue and the minister Parākramabāhu Wijayakkonāra, who caused the execution of the plastering of the caitya and other necessary repairs and works; built a parapet wall of granite sixty cubits in length on the north, constructed a flight of steps with a stepping stone on the east; thoroughly rebuilt the Samādhi image house, the house of the snake image and the eastern gate of the same monastery and its flights of stone steps, the minor Triwanka house, the Telkatarageya, the latrine common to the priesthood and the east gate; repaired breaches and injuries, &c., of the Pasmahalpāya, the Saelapilimageya, the Siwurdāgeya, &c., and repaired various other breaches and other works in the wihāra. And after having accomplished this work thoroughly, (the king) thinking it desirable that His Majesty's royal name should be perpetuated in this wihāra conferred on the chief priest of the monastery the title *Ṣri rāja ratna piriwan tera*, and ordained that all who occupied the lands of the temples, those who served in the elephant stables, the horse stables, the kitchen, bath rooms, and persons employed in various other occupations, the Tamil and the Sinhalese and those who paid rent and who owned land, should give (to the temple) two paelas of paddy (measured) by a laha which contains four naelis for every amuna of sowing extent, and money payment at the rate of one panama for every ten coconut trees, and thus accomplished this meritorious work that it may last as long as sun and moon exist.

In obedience to the command delivered by His Majesty, sitting on the throne at the royal palace of Jayawarddhana Kōṭṭa in the midst of the nobles that a writing on stone should be made in order that kings and ministers in future ages might acquire merit by preserving and improving this work, I, Sanbas Tiruwarahan Perumāḷ, have written and guarded this inscription.

The boundaries to Rājamahā Kaelaniya are Wattala, Malsantōṭa, Godarabala, Galpotta, the stone pillar at Gonasena including the Uruboruwa Liyadda, the canal Rammuda aela, the Kessaketugala, the Waṭagala, Aesalapaluwa, the inside of Masurutōṭa of Diwiyāmulla, the boundary stone and the great river.

163. Dondra II.—In the year 1432 of the auspicious, revered, and correct Saka, in the fourth year of the auspicious Lord of Ceylon, the fortunate Siri Sangaba Sri Wijayabāhu horn in the family of the sun, descended from the line of the royal, auspicious, and fortunate Mahāsammata, on the fifth day of the dark half of the month Pōson, granting to the Nagarisa Nila temple in Dondra 20 amunas sowing extent of the fields in Nāwadunne and Pategama, and the produce of Batgama where the Atupattoo Aracci made the dam, having granted all this so that it should remain for ever in the same manner as the places bought for

money and now included in Parawāsara were offered to the god. Let all kings and chiefs and other ministers, and chief priests and priests

164 Copper plate inscription—On the fifteenth day of the dark half of the month of Pison in the 9th year of the reign of the illustrious Emperor Sirisangabo sri Wijaya dhu, lineally descended from the happy illustrious progeny of Waiwasuta Mun, born of the solar race descendent of King Sumitra of pure race lord of the three *Sinhala*s and of the nine *gomas* (His Majesty) by his royal command delivered while seated at the new palace at Udugampola in the midst of all engaged in state affairs, has granted a second time on the day of an eclipse of the sun by way of a second (or confirmatory) grant on the terms of a previous grant received from the court of Kurunaegala the field Walala Pallo Rerawala situated close to it the field Landora Akata Diwala Kaekulan owita together with villages money trees jungles marshy lands fields owitas belonging to the *niyaya* (?) of the two paelis of husked rice of Dombawala belonging to Udugampola in Alutkuru Korle to the brahman Wendarasu Konda Perumal making arrangements for its protection so that the grant may endure permanently. In proof whereof I Sanbas Makuta Weruna Wanapa Perumal have written and granted this copper Sannas.

Good men do not eat rice left in clarity by good men, dogs eat such rice, and although they vomit they eat it again. Like them if you protect this grant given by good men you will acquire merit in both the worlds

PART IV.

ALPHABETICAL LIST OF WORDS.

- Aka Amb. B. 17. Wandr. 15. Pāli: Akkha, the seed of the Terminalia Bellerica, used as a weight, comp. Rhys Davids ancient coins and measures of Ceylon, 14.
- Akala Hab. 7 Situlp. 3.
- Akura = Akshara Maled. Akuru Chr. 59.
- Akural = Sakkarālaya, Mah. II. 209.
- Akus = Añkusa, Ab. 53.
- Akussa = Ankuṣa, Ab. 367.
- Akrosa Her.
- Akman = Ākramaṇam, Gutt. 28.
- Akhandhawa, Dond. I. 23.
- Aga, S. S., I. 14, Gp. B. 2, 6.
- Aga = Agrahya, Gutt. 216.
- Agana, "Excellent," Mih. 10.
- Agam = āgama, S. S. II., 22.
- Agi = gñi, K. J. 66; S. M. B. 2.
- Agil Nām. 132 Ab. 302 = agaru.
- Aṅga "horn" = ṣṛṅga, comp. B. I. 161.
- Aṅgula, Aṅguli, Mald. igli Gray 20, Canoe.
- Acanani—acatani, comp. acanagara or atanani Periyankulam atana and attāni, Tiss. 10.
- Aṭa "eight," Gp. A. 16. Amb. B. 45, aṭwak Kong. A 6.
- Aṭhāna, Kir. 1.
- Aḍa F. P. 9, aḍakkalam "½ kalanda," K. M. B. 12. kalam is the Tamil and Malayalam for Sinh. Kaḷanda, comp. Gundert's Dictionary s. v.
- Aḍu "less," S. S. I. 10.
- Aḍmana, Amb. B. 5, 129, 3, measure of capacity, Rhys Davids coins and measures of Ceylon, p. 20.
- Aṇasak, S. M. A. 22. = ājñācakra.
- Aṇḍu = sandāsa tongs.
- Aṇḍuwa = āṇā "Government."
- At = hasta, P. P. 40, S. S. I. 16, D. I. 13, Gp. C. 2, Wandr.
- At = ṣakta, Kāvya, X. 170.
- At = ātmā own, P. P. 22.
- Ataṭagal, 158, 14.
- Atatawū (?) Katugaha A 2.
- Atarana, Mih. (20) 5.
- Atarahi Angul (67a).
- Atiwasika Mih. (20), modern Atawaesi = Antevāsi, Gutt. 177, S. S. 50. comp. ātivasīṇiyā inscr. at Kuḍā No. 25, Burgess Cave Temples, p. 18.

- Atalı = Antara, Hab 3, comp Aetulu
 Atin? Abhay, A. 18, Min A. 47, 53, B 16, Kaelig A 16, Katu-
 gah, A 11
 Atina = Antimn Situlp 2
 Atimiguri, Mih (20) 16
 Atuk, Gp B 14
 Aturehn, P P 19, 40, Aturekac, Gp A 15
 Atula = Āstṛitvā Ruanw D 22
 Atla, 'the palm of the hand,' P P 47, Mled atula, Chu 56
 Atwata (account) Amb A 56, Dondra (163) 18, composed from
 at = hista and wata = wastu, comp ntapittu kham in
 O'Doyle sketch of the constitution of the Kandynn kingdom
 Asiatic Researches III, 202.
 Atwaeda, Profit, P P 22
 Atsamu, Amb A. 21, B. 4, 16, 33
 Attana = Sattapanni, Ab 555, 577, Mah 178, Nām 129
 Attām, Mah B Kong C 13, W P D 11, C A S, 1870, p 31,
 Ing C 21, atnūn Ing C 10, at sām Ing B 16, Min. B 49,
 perhaps antosāni, see Childers, s.v. sām.
 Ada = hṛida, K. J 50
 Adā = Adya, S S I, 22
 Adan = ādāna, Her
 Adara, S S, II, 21
 Adawana, Gp, C 24
 Adahas, S S I, 22 = adhyāsa.
 Adinawā, S S I, 22.
 Adiyam, S S I, 21
 Ades, S S I, 22
 An = anya P P 42 D I 1, Dewanig 2
 Anajiwā Ganekanda (39)
 Anat = ananta, P P Gp A, 11, 13
 Anajuwak, Alw LXVI
 Anasak, S M A, 22 = ājñācakra.
 Anā = Anūgata Kāvya, XIII, 76
 Anā = Anātha, K. J 42
 Anudda = Anut + dā
 Aniya, a. v. nūnawā, Amb A. 49
 Aniyam, S S I, 19
 Anu, P P, 39, Annaṭa, ib
 Anutara, Kir, 2
 Anun, 158, 6
 Anumowanu L V K C
 Anuru = anurūpa, Amb, A. 42
 Anurut = anvartha, S S II, 21
 Anusus = Āmṣamsā, Ab 105
 Anusuruwim, S S I, 9
 Anuwa, "90," Alw 74
 Anoba = an + oba Amb A., 27, 30
 Anaengi, D I, 13
 Antarāya, L V K B

- Andawā, 158, 9.
 Andun = Añjana, S. S. I., 22.
 Andun = Arjuna the kabook Nām., 120; Ab., 562.
 Anduru, D. I. 4; S. M. A., 15; Gp., A. 12 = Andhakāra, Maed
 andiri Chr., 54; Gray, 15.
 Apa, "our," P. P., 1; Gp., B. 7.
 Apawat, "Neglected," Gp., A. 20.
 Apiriyat = aparyanta Attanayāla (124); D. I. 1; Dewanagala
 (135).
 Apulana, Amb., B. 53.
 Aba = Sarshapa.
 Abatara = abhyantara, Tiss, 6; K. J., 52.
 Abarana = ābharana, Ruanw, D. A., 13.
 Abiya extinction, Nām. 55; K. J., 228.
 Abiyasa, "Near," Nām. 240; K. J., 164; Abiyes Neighbour-
 hood, P. P., 3.
 Alacōa, not connected, Amb., A., 19.
 Abramsara = abrahmacaryā, Her.
 Abhinna, P. P., 16.
 Am = ambā "mother," 158, 3.
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 Amutu, Astonishment, Nām., 69; Kāvya XI., 29; Alw. XXXI.
 Amuttā, Strange, Sub., 125.
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 Ambulu, D. I., 13; Wandr., 4; F. P. A. 21.
 Ambuwā, wife, 158, 14, Maled. abi Chr. 71.
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 Aya taxes, Amb., A. 52; D. I., 7; K. M. C.; Wandr., 13; Her.
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 Ayati, P. P., 39, Wewelk, 13.
 Ayit = Adatta, S. S., 35.
 Ayiti, "Slave," Ab., 870 = Āyatta, ayikaraṇa (mist. for ayiti
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 Ayadama, Gp., A. 5 comp. ayadamanawā, "to win," and ayadum,
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 Ayadina = Āyūcana, K. J., 79.
 Ayal = acala, Nām., 107.
 Ayin = adinna, Her.
 Ayunu = Aguṇa, S. S. I., 10; P. P., 49, Her.
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 Arug, Gp., A. 2; Arakkaemiya, cook Abh., 464.
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 { Aranawā = ārub, Maled. arang Chr., 65.

- Aramuna = Ālambhanam, Pūi Ārammanam Kāvya, XIII, 47,
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- Induwara, "blue lotus," Nām, 91, K. J., 200
 Ipaṇ = utpaṇna, S S I, 14
 Iṇḍenawā or ḍipenawā = utplu, "to float"
 Ipaedae, Gp A., 3, Amb A. 2
 Ima = Sīman, comp sīma, Amb B 55
 Imbinawī ✓cumb
 Imbul = Sālmah, Nām 122, Ab 565, J P Sambila.
 Iṇae, "to go," Amb A. 11
 Ira Sun Mald ıru, Chr, 54 = Sūrya
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 İwada = Atıvısa, Ab, 586
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 İsrıao = utsrıı Amb A., 19 later ıhrıenawā, "to spill," comp
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 İsurana = İsnı, Gutt, 240
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 İya = çıta, arrow, Nām, 205
 İyam, lead, Pālı tıpu = trapu Jıt II, 296, Mod Sun tumbu.
 İrı, sow," fem of hıru = çukara.
 Uk = ikshu, sugar, Hem I 95, Sub, 128, ugu Parawıs 107
 Ukaş = utkarsha pledge, Amb A. 46, B, 57, Nām, 231
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 Ugu, "Taxes," Tiss, 5
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 udu, "sky," Chr, 67
 Udaesi, Amb A., 39 = udwaesi, "the upper tank"
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 Ut, P P P, 38
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 Utum, Gp A., 2, 4, S L 10 = Uttamı

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Uturu = uttara, Gp. C., 2.

Utulen, Gutt., 66.

Utsima, Gp. C., 4.

Utta, "first?" D. I., 7; Gp. A., 16; Wandr., 14.

Udapa, D. I., 3.

Udaw, "assistance."

Udahas, "displeasure," Nām., 70; Kāvya. XIII., 50 } Alw. 38.

Udā = udaya, S. M. A., 15; Gutt., 118; K. J., 369.

Udāgal, P. P. P., 12; Gp. A., 12.

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Udaella = Kuṭṭāla, intermediate form hudali Coṃ. to Mah. 75, 16.

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Unu hot, Maled. hung fever Chr., 54.

Undun = Pāli Uddāhanam furnace, Ab., 64, 455 = Uddhmāna.

Unnimu = Unnappha, Gutt., 145.

Upadawā, "to produce," 158, 22.

Upan, Mayil. A. 13; Gp. A., 14 = utpanna.

Upaeni, Amb. B., 21; S. B. M. A., 2 = Upāni, Amb. B., 9, see the foregoing.

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Urehi loc. of uras, Gp. B., 1; R. D. I., 2; Mayil. A., 15; Thūp. L. P. III.

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Ulu, star, K. J., 95; Nām. 39. Pāli uḷu Mil. 178.

Ulupaenge, bathroom, Kaelani (162).

Ulorilu, K. J., 95.

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Uwaduru = upadravya, danger, Gutt., 196; Nām., 201; Kāvya. XII., 7.

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Uwam = upamā comparison, Nām., 229; Kāvya. XII., 22.

Uwamaenwaeyi Kaelani (162).

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Uwārana, S. S. I., 15.

Us high = ucca, Her.

Usab = Pāli usabha, "bull," Amb. A. 1. Dewanag. 3; Wewelk., 1.

Usu Abhay. B., 9, comp. pura usin, Nitinigh, 5.

Usuranawā, S. S. I., 1.

Uḷu = Ishtikā, S. S. I., 22; Amb. B., 45,

Ulnwaduwa, bricklayer

Ūra = çūhara

Ul, spring of water, S S I, 1

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Ennata, Gp C, 12

Enwā a verbo enawā, Amb A, 58

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- Oya = Srotas Alw. 78.
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 Olu head, S. S. I., 22, S. L. 14.
 Owā = Avavāda, Kāvya. X. 118.
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 Osap course, Ab. 238 comp. osā = avacyā Pischel Beitr. III., 238.
 Osu = oshadhi, Nām. 157, Kāvya. XIII. 78.
 Ohiya, Nitinigh. 6.
 Olkaemiya, Amb. B. 10 comp. Upham, Sacred and historical books of Ceylon, III., 350.
 Ōnā, S. S. 1.
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 Aekaya = Añka, Ab. 41.
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 Aetiawun, P. P. 33.
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 Aettala, elephant stable, Kaelani (162).
 Aeda, crooked, Ab. 97.
 Aedagana = ākarṣhaṇa, Kāvya XI., 5.
 Aedahiti, confidence, S. S. 33.
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 Aeduru rock = adri Nām. 107.
 Aeduru = ācārya, Amb. B., 39, 44. P. P. 32. Maled. eduru. Chr., 65.
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 Aenda = çayana, Nām. 176. Ab., 308. Maled. edu Chr. 66.
 Aep = amhe Wewelk. 8; Ing. B., 14.
 Aepa, Security, Amb. A., 24. Ab. 532. Wewelk. 30.
 Aema, C. P., cf. Haemae.
 Aemati Kottā (160) = āmātya.
 Aemaduma sweeping, Nām. 233, cf. haemaendae.
 Aembarini = āvrittawī, Gutt., 69.
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- Aembul = Ambilla, Mah, II, 49
 Aera = tyāgakoṭa, Gutt, 20, cf haera.
 Ael, for al cold, S S, 15
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 Kaharī, Gp A, 8
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 Kaga = Khadga, Gutt 105, comp kaṭṭa
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 Kaṭa (see Katayuta) P P 33, 43, &c, cf kaṭṭe
 Katayuta duty R D I, 18 bis, 20, P P 27, 37
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 Kanu (kanu S S CLVII) S M A. 24 = khānu kāmpe
 Kanae, 'embankment' Amb B 55 Hab 2 cf Kanā
 Kantaka, R D I 15, Gp A 22, Maled. kanu (1, 1)
 Kanda gruel Amb A 12, cf kaenda

Kandapaḷā, Wewelk, 10, 12.

Kandu, "itch," Sub. 129.

Katara, rough road, Wewelk, 36; Gp. A., 9; Nām., 98 = Kantāra.

Katā = Kathā, K. J., 74.

Kati, 3^d pl. of kanawā, C. P. (172).

Katikāwa, P. P. 18, 49, 50.

Katu = Kratu, Amb. A. 31.

Katuru = Kartar Nām, 231; Maled. Katuru Chr, 65.

Katthina, Gp. A. 23.

Kadaḷi, "Flag," 158, 10.

Kadima = Kāntimat.

Kaduru, "Dates" Mald. id. Gray, 17.

Kaduragam = Kaddāragāma, Mah. II., 195.

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Kan = Kaṇa, S. S. I., 6.

Kana, "embankment," Amb. A. 27, cf. Kaṇae.

Kana, Abhay., A. 11 = Koṇa.

Kaṇatal, Mah. II., 209.

Kanā, gold, S. L., 16; Nām., 79, 83.

Kanda, "food," P. P. 32.

Kanda = Kṣhaṇa, cf. Keṇebi.

Kanda, body, S. S. I., 16.

Kandawura = Khandhāvāra. Ab. 198; Sub. 127.

Kanduḷa, "Tears," Nām., 263; Kāvya. VIII., 70; K. J., 133.

Kapanu, K. M. B., 12; Min. A., 50; Kaepiyae, Amb. A. 50; cf J. C. A. S., 1879, 21.

Kapu = Kappāsa, Ab. 797; M. G. Kāpusa, O. kapā, Beames I., 318.

Kapuru, S. L., 16; R. D., 24; 158, 12.

Kapruk = Kalpavṛkṣha, Gp. B. 23; C. 21.

Kappil = Kambapil, S. S., 23.

Kabuḷ Amb. A., 52.

Kam = Skt. Karma, Amb. A., 23, 31; P. P., 21, 24, &c.

Kamas Amb. B., 41.

Kamānak Wewelk, 6.

Kamtaen = Karmasthāna, Mah. B, Amb. A., 22, 24, 50.

Kambur = Kammāra, goldsmith, Amb. B., 4; Mah. II., 258.

Kammānta, 158, 13.

Kammula = Kaṇamūla, Ab., 363.

Keraṇḍa, covered box, Amb. A., 21; B., 4; Mayil A., 19; S. L., 56.

Karandukam, Amb. A. 25.

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Karan, Wandr., 9.

Karana, Maha. B., P. P. 17; Gp. A., 18; C., 6.

Karanuwana, Amb. A., 42, 43.

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Karaneysae, Gp. C., 24.

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Karanda = karañja Sub., 129.

- Karannā P P P. B, 16
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 Karawuwara, royal revenue, Ab 355, D L, 4, Thup III
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 Karibi Angul (67a), Sandag D, 3
 Karuna = Kāranā, S S I, 3, 8 Amb A, 25, P P 35 41, 46, Katugaha A 3
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 Kala = Kalā, S S I, 14, Amb B, 56, Gp A, 16, 18, Wewelk, 17, 18, 22, L P passim
 Kalapanata, S S II, 21
 Kalamba = Kalāpa multitude, Nām, 148, Gutt 63
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 Kalawa, thigh, Nām, 159, Ab, 276
 Kalālā mat = Kaṭa
 Kalu, blueness, Nam, 56, K J, 293, cf kalu
 Kalugal, Kael
 Kaluwaela, Nam, 132, Ab 302 = agaru Ruan D, 25
 Kaw = Kāvya, S S I, 1
 Kawuā Amb A, 18, mod kawuru, P P 9, 158, 19
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 Kawasa, K J, 51
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 Kala = kṛtā Amb A, 14, 51, E P, (116) A, 22, 158, 7, 22, Wewelk, 31, P. P, 17, 18, Gp A. 3, 6, B 21, C 12, Min. A 46
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 Kalandā (jewellers weight), Pālā kalandā Mil 292, Tamil kalam Amb A. 35, B 1, 158, 12, Wewelk, 17, 18, 22, K. M C, 2, Min A., 48

- Kaḷamha, P. P. P., 26.
 Kaḷawunṭa, D. I., 10; P. P. P., 36; Dond. II.
 Kaḷahū, P. P. P. A., 35.
 Kaḷu, Black, S. S. II., 21; cf. kalu.
 Kākaya, P. P. P. B., 12.
 Kāp = kalpa, Mah. A., Kong. A. 8, cf. wikap Nitinigh., 9.
 Kāpu, 158, 19.
 Kāyastha, L. P., 2.
 Kārikahi, Gaj. Mih. (20), comp. J. C. A. S., 1879, 7.
 Kāriya, C. P. (172).
 Kāla "eaten" a vbo kanawā, comp. East Hindi khāl, Mar khālā, Hoernle, XXXIX.
 Kiṭṭuwa = nikāṭa.
 Kiriyaḥi, he bought, Tiss. 5.
 Kit, Nām., 61; cf. kiti Cunn. I., 80; kinti, 84.
 Kitayuga, the golden age, K. J., 65.
 Kitul = hintāla, Mah. II., 12, 50.
 Kiṇihiri = kaṇikāra, Mah. II., 180.
 Kindayura, Gutt., 230.
 Kindara = kiṇnara, S. L. 18.
 Kindiwaela, Nām., 130; Ab., 581.
 Kipi, Gp. A. 7; P. P. 33 (in earnest).
 Kibi, Wewelk, 8.
 Kimidinawā, to dive; comp. kumuṭu and majita and kibidinawā, to awake.
 Kimbul = Kumbhala, Mah. II., 136.
 Kiya deed, Amb. A., 42; Gp. C. 4; kiyao K. M. C. 3; P. P., 49.
 Kiyata = kakaca, Ab., 528.
 Kiyannawā, ✓ kath., Amb. A. 12; S. S., 57; Maled. kiyawaag, Chr., 64.
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 Kiyambu, hair; Nām., 167; K. J., 198.
 Kiyawuwa, Kaeligatta, A. 29; Katugaha, A. 23.
 Kiyā, Gp. B., 17; Kaeligatta (152 b) B. 8; Katugaha, A. 33.
 Kiyū (com. kirtana) Amb. A., 10, 12; Gerund from ✓ kath. P. P., 23, 36; S. S., 57.
 Kiyāe, K. M. O., 3.
 Kirākirū, Amb. A., 51, 52.
 Kiri milk = Kshira.
 Kiriya = Kriyā S. S. I. 8, 21; Amb. A., 32; B., 2; Gp. B., 6.
 Kirina, S. S. I., 10; S. M. B., 23; P. P., 13, 31, 37.
 Kirula = Kṛṣṭa K. J., 44; Nām., 168.
 Kirbaṇḍ pawu, Amb. A., 32, 34; perhaps = Giribhaṇḍa, Mah. II., 79; Lassen II., 931 note.
 Kilil = Kalira, Ab. 549.
 Kiluṭu, R. D. I., 17; P. P., 8.
 Kilṭi, impure, Gutt., 6.
 Kiwa, P. P., 26; Her.
 Kiwi = Lawi Nām., 140.

- Kis = kaccha, Nam, 162, Kāvya, XIII, 39; cf Kresa
 Kisa = krityā P P, 31, 47; Amb A, 10, S S I, 6, S L, 19,
 P P A., 29, Wael, 7
 Kisiwak, P P, 38
 Kisum = Kusuma S S, 14
 Kihraael = Khadirāh, Mah II, 55
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 Ki, S M B, 27, P P, 22, 23, 49
 Kipa, S M A., 14 = kiva (?)
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 Kukus, doubt, K. J, 129
 Kudamayi, F P D
 Kudasala, Mah A., dīnakudasalā Inga A., 21, cf kuduhael
 Nitinigh, 4, kaṭhināsala Cullavagga VII, 11, kūtīgārasālī,
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 Kudī = kuṭumbī family, Amb A 24 41
 Kudu, small, P P, 19, Nam 238, 15, Maled kudā, Chr 59
 Kunu = kunapa, Kāvya IX, 71
 Kudu = Kubja Ab 46
 { Kubukwaewa = kaḥudhavāpi Mah II, 188
 { Kumbuk, Ab 502
 Kumak, D I, 13
 Kumata = kumarthaya.
 Kumāryan, Gp C, 22
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 Kumbu pot Gutt, 116, S S, II 21, S L, 19, Amb B, 28
 Kumbal = kumbhakara Amb B, 27, 28, comp Pischel zu Hem
 II, 8, Beitr III, 261
 Kumbura, "Paddy field, Amb A, 18 46, Galanda 10 (138)
 Kura, dwarf Ab, 319
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 Kuli wages, Amb A, 39, B, 55, K. M C, 1, Kuliyehi Wael
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 Kuluna = Karuna, S S I, 13, S L, 19
 { Kus=kacchi, Gp A., 7, Mayil A., 12, P P, 26, Beames 218
 { Kusā Thup 1, 4
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 Kusum, Ruin D, 22, comp kisum.
 Kussā, (?) W P A., 10
 Kulul = Kutūhala Abh, 26, Kāvya, XI, 40
 Kulala = kandhārī, Mald, kadura Gray, 20
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 Kekā, crest Nām, 146, Kāvya X, 210
 Kekumā, "crane" Sub, 138
 Keṅgulla = kutvikullā, Mah. II, 180
 Keṭu, chip S. S, 57

- Keṭeriyā = Kuṭhāri, Ab., 56.
 Keṇeli, instantly Gp. A., 9, 11; cf. Kanda
 Keṇḍiya = Kuṇḍikā, Ab., 63.
 Ket = kshatriya, Gp. A., 16.
 Kenek P. P., 49.
 Kenekun Abh. A., 15; P. P. 29, 30.
 Kenera = kareṇu, female elephant Nām. 193.
 Kengi Alw., 74.
 Kenneyao Gp. C., 18.
 Kemina = kumina, Ab. 521.
 Keriyaḥi, Hab., 1; later kerehi Katugaha A., 3.
 Kerem, "I make," P. P., 9.
 Keremin, P. P. 14; P. P. P. A., 16; S. B. M. B., 2.
 Kerehi, P. P., 50; Her. cf. keriyahi.
 Kela, "saliva" Sub., 142; Maled., kuḷu, Chr., 68.
 Kelawara, end S. L., 80; Ab. 33.
 Keleṇa = kleṇa, P. P. 3.
 Kewul = kevatta, Mah. II., 55; Abhay. B., 8.
 Kesi = kuñci, (1) Ab. 222.
 Kese, P. P. P. A., 23.
 Kheḷ (H. kelā, B. I., 202) = kadali, Hem. I., 167; Sub. 129;
 Mah. II., 42; Maled. keu, Chr., 63.
 Keḷa = koṭi, K. J., 42; P. P., 25.
 Keḷa = kūṭa, in Samaneṣa q.v.
 Keḷi, play P. P., 38; S. L., 20; Gp. C., 13; Kaeligatta B., 16;
 Prākṛit khoḷa, Pischel Beitr. III., 253 f.
 Keḷe, S. S. II., 17.
 Kokana, red lotus Nām., 93; K. J., 144.
 Kokum = kuṭikuma Ab., 303.
 Koggalla = Dakagalluddhavāpi, cf. kos = koñcā Ab. 641;
 Koswālibiniya, Nām., 124; Ab., 569.
 Kocara = kovitara, kimvistāra.
 Koṭ = kṛitvā, Mah. B., Amb. A., 22.
 Koṭa, 158, 2, 4, 8.
 Koa = stoka Mah. II., 180; Ab. 862.
 Koṭaraekiya, warder of the granary Amb. B., 7.
 Koṭalū, P. P. P. A., 22.
 Koṭalu, "donkey," P. P. P. B., 12; Alw., 70; Hem. II., 37.
 Koṭasa = koṭṭhāsa, limit Sub., 129.
 Koṭi, P. P., 3.
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 Koṭae, Gp. A., 2, 12; B., 27, 18; C., 23; L. V. K. B.
 Kot = kunta, weapon; Mah. B., Amb. A., 1; Wewelk, 1; Nām.
 280; K. J., 8; Hem. I., 116.
 Kota, spire, S. L., 21.
 Kotala, vessel with a spout Waeli, (161).
 Kodanḍa, Amb. A., 37; comp. Kāwi Oerck. V. 4b, 1.
 Konda = koyinda, K. J., 96.
 Kopamaṇa = kim pramāṇa.

Kopīgnī, Gp B, 17

Kopul = kapolā cheek Nām, 165 K J, 133

Komaru, P P, 47

Komu, linen cloth Nām, 172, Ab, 297

Kolī = kula Tissa, 12, Kolpattī, Mah C

Kollī = kulattīa, Subh 130

Kos = koñcā cf Koggāla and Koswāliniṇiya

Kosbuk = Panasibukā, Mah II, 139

Kohala, secret things, Kīvy XIII, 15, Kaelānī v'guh, comp
kubhī in cave inser, Cunn, 103

Kol, "shruhs," Amb A. 50, K. M B, 4, Min A., 49 50

Kol clothes Amb B., 53, comp kola Nam, 137

Kolā = kuttham Ab 303

Kaekiri = karkatikā.

Kaekula, blossom Nām, 113, Ab 544, K J, 124

kaekula = kakkhala, glare Mah II, 48, Nām, 42

Kaetagal, sugar candy, Nām 109, Sub, 144, cf galsini, rock-
sugar, and Mald lone alani, Gray, 17

Kaedi, Gf A., 8, cf kaedū, Nām 24

Kaenāhul jackal, Gp C, 17, Nām, 141, P P P B, 15

{ Kaet E. P A., 2, Dewanag, Nam, 187, K. J, 192

{ Kaeta = kshatriya, Mayil A., 1, R D I, 15, D I, 1, 9,
Gp A, 16, cf Ket

Kaetta, bill hook

Kaenda, rice gruel, Ab, 465 cf kanda

Kaendawā Gp C, 11

Kaendawuma, invitation Nām, 60, Kīvy X, 115

{ Kaenditi, P P, 32, 34, = kandi

{ Kaendaetta Nām, 142, Ab, 611

Kaepa, P P, 38, 43, comp kāpu, 158, 19

Kaepu, K. M. B, 13

Kaepi, quake, S S 57

Kaepiyac, see kapanu

Kaebili = kavala Amb B, 48 cf sakkaebili, S S, 35

Kaemi, Amb B, 4, Mah C

Kaemikara, Min A, 46

Kaemaeti, Wand, 8, = kama asti

Kaemaettawunṭa, D I, 16, Kaeligatta, 11, 23, Katugaha, 9, 18,
S M. B, 31, S L, 21

Kaemaettamha, Kaelig B, 6, Katugaha, A., 31

Kaerana, passive of karanaawā, Mah B, C A. S., 1879, 31

Kaerae Amb A., 33, 38, 44

Kaerāe Mayil, A., 25

Kaeraewū Amb, A., 48, Wandr, 10; P. P., 12, L V K A.,
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Kula jungle = kashṭa.

Kaeli = Kāyala Kavy X, 101

Kaelum = Kānti, K. J, 67.

Kaelae, S B M B, 4

Kaewo, P. P. P., 35.

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Kaesumbu = kūcyapa S. S., II., 21.

Kāema food Mald. Keng.

Kācla = kimpuka Mah. II., 244; Ab., 555; Sub., 130

Kriḍāwa Gp. A., 8, 10.

Garṇ Pl. of gaṅgā Kāvya. XI., 1.

Gaṅgā Gp. B., 2.

Gaṇa cloud, K. J., 47; Nām., 33.

Gaṇa = ghrāṇa Kāvya XIII., 37.

Gaṇanak, S. M. A., 13; Ruan. D., 10; cf., gannak.

Gar, S. S. I., 1; Mayil, A., 17; P. P., 31; Wewelk., 13.

Gatae Amb. A., 38.

Gatakuru cocoa-nuts S. S. I., 1.

Gatahunu P. P., 14; Gatahena P. P., 22.

Gātuwan = Gṛihitavān Amb. B., 57; Dondr. II., 7, 14.

Gattawun Thūp. VIII.

Ganawā to sing S. S. II., 21.

Ganit P. P. P. A., 23; Gp. A., 17; Wand. cf. Kaenditi.

Gantoṭa Mah. II., 212.

Ganda = gandha R. D., 25.

Gandakili = gandhakuṭi, S. S. I.

Gandamba = Gandharva Gutt., 131.

Gandewi Gutt., 108.

Ganwā P. P., 21.

Gannā D. I., 9; Amb. A. 28; B., 42; Gp. A., 16, 17, 18; B., 6;

C. 8; Wewelk., 8, K. M. C.

Gannak Amb. B., 5.

Ganmin K. M. C. 7.

{ Gam Mah. B., Amb. A., 50; Wewelk. 8; Gamaṭ Mah. B. D.

{ Gaemin = grāma village Amb. B., 28, Gp. B., 8.

Gamana P. P., 26, 27, (bis.); Gp. B., 10, 16.

Gamanwar errands Amb. B., 24.

Gamara (perhaps for gamarada) Dunum. II. (31).

Gal roof Amb. B., 11.

Gala = giri.

Galapanawā S. S. I., 2, 5, = ghaṭāpeti, to unite cf. gaelwīma.

Gawa multitude Nām., 148; Kāvya. X., 99.

Gawarā = Gawayā Ab. 616.

Gawuwayi Kaelig. B., 30; Katugaha B. 20.

Gawwa = Gāvuta (Gavyūti) Ab., 30; Ran. D., 26.

Gas Pl. of gaccha trees, Amb. A., 50; Maled. gas Chr., 70.

Gasagaesiya Amb. A., 38.

Gasannan, 158, 16.

Galawā R. D., 8; Thūp. L. P. III., 2; galawā Gp. B. 24.

Gāla = Gotṭham Abh., 29.

Gāwā Gp. B. 11.

Giju bird, Nām., 272.

Giṇuwa L. V. K. B.

Gini = agni Her.

Gūma P P. P. A., 19

Gīyā = gata.

Gīrāwā = kīra parrot, S L, 23

Gīlan P P, 32, 37, Amb A., 11 = Skt. glāna

Gīli S M. A., 14

Gīlinawā to swallow

Gīlbuna Past P gīlbenawā to drop, S L, 24, Gp C 10

Gīlemin = gaelemin K. J., 13

Gīwisi Nām, 250, Kāvya X., 81

Gīwulu = Kapittha Ab., 551

Gīhi = Gīhim P P, 34, 44

Gūnen S M. A., 29

Guttasīlaka Mah II, 97, 98, 139 (Butilā)

Gum = gbosha S S, 24 K. J., 93

Gurulā S S I, 17

Guwānā = gagana

Ge = Gīha Amb A., 39, K. J. 84, Mah B Maled. ge Chī, 57

Gedi fruits Alw., 77 = Gutikā

Genen Gp A., 2

Genehi, 158, 20, Kaelani

Genae, having got, Amb A. 38; J C A. S., 1879, p 21, genao

Wewelk., 14, 30

Geta = Grantha Kāvya XIII, 16

Gettam, "weaving" S S 23, P P, 33 ?

Gedand Amb A., 37 com gīhadanda

Gedās = house slave, Wewelk., 22

Genao Wewelk. 10, Waeligamā

Genemī Alw LXVI Maled. genang and gendang, Chr., 69

Genwī Gp B., 2 D I, 17

Geri Mah C Abhid., 495, Wewelk., 25, Maled. geri Chī, 49,
derived from √gur, "to growl," comp Gipsy guruv oḅ Paspātī,
Pischel Beitr III, 237

Gela, young leaf, Nām, 112, Ab., 547

Gela = Grivā Kāvya X. 220

{ Gewanawā = Khepeti, and this from kshāpāyatī according
to Trenckner Pāli Miscellany, p 76

{ Gewā, P P, 31, 37, & gewambayī, Gp B 6

Gesika, K. J., 47, "bouso peacock."

Gehila, Gp A., 19

Go S B M. B., 3

Goda, R D I, 27, S L, 24, comp gediya B I, 336,
Hem II, 35

Godīgāma, Mah I, 248, II, 47, 67.

Gona, Gp A., 10, "having gone"

Gotanawā, √grath.

Godura = gocara.

Gon S S II, 21, Amb A. 48; Wewelk., 25, 30 cf gono in
Trivikrama derived from √gur "to growl," Pischel Beitr III,
136, n as in ukunā.

- Gonā = Cokarṇa, elk.
 Gopolla herdsman Ab., 495.
 Gomu = Gulminī Kāvya. X., 99; Pāli gumba.
 Goyam = Godhūma "corn" Ab. 84; Beames I., 267.
 Goyā = godhā, Sub., 131.
 Goluwā, "dumb," Ab. 320.
 Golla, "People," Alw., 69.
 Gowi, "husbandman," Cp. C., 15.
 Gowikam, Amb. A., 48.
 Gowikulehi, P. P. P. 53.
 Gowu = gopaka Keeper, S. L., 28; Amb. B., 37.
 Gos = gatvā, Ruan. D., 5; Kaelig B., 10; Katugaha B., 1;
 Childers Notes II., 20.
 Coshtliya, L. P., 8.
 Gōmi Adorable, S. S. I., 12.
 Gaēṭa = Grantha.
 Gaetena = Ghasṭana Kāvya. XIII., 51.
 Gaēḍahula "red worm," P. P. P., 50.
 Gāeni = Gṛihīṇī, D. I., 13; but cf. Mald. Angbaine, Gray, 18.
 Gāenun, 158, 16.
 Gaenīma, gaenuma, gaenma, genilla.
 Gaep = galbha, Gutt., 200.
 Gaem Amb. A., 37 } cf. Gam.
 Gaema Wewelk., 32 }
 Gaembura, Gp. A., 14; Amb. A., 52 = gambhīra mod jaemburu.
 Gaerahīṇī = Gṛihīṇī Kāvya. XI., 19. cf. gāeni.
 Gaerahum = Garhya, S. S., 35.
 Gael = Gantri Mah. C. Ab., 373; Actawira O., 20; Beames I.,
 336; Gutt., 114; Nām., 265.
 Gaelawīma deliverance, Alw., 84, from galawanawā.
 Gaelīma from galawanawā ✓gal.
 Caellan carter, Amb. B., 48.
 Gaehaēṭu = Gharshana grinding, S. S., 57.
 Ghaetiṭyae, P. P., 46.
 Gherehi, P. P., 47; comp. ge = grīha.
 Caka = cakra Kir. 2.
 Caka Six, Hab., 4.
 Cajata, P. P., 16.
 Catari "four" Galwana.
 Catalisa "forty," Hab., 4.
 Catu, P. P., 24.
 Cada = Candra, Hab. 10; R. D., 16 (21); Situlp. 1; Mald. baḍu
 Chr. 60.
 Carita, Ruan. D., 5; P. P., 24.
 Ciwa, P. P., 46.
 Cudi Tiss., 3.
 Ceta = caitya.
 Ceta = catvar (?) Wādigala, etc.
 Caurāsi, L. P., 8.
 Ja = ca Kaikāwa, later da comp.

- Jaganāna Hab, 8
 Jana Amb A, 28, B 16, Skt tatsamā Sindh dena
 Janayan P P 44, Gp, B, 5
 Jaya 158, 17, E P A 16
 Jarasan, 158, 16
 Jarā, Gp B, 10
 Jita daughter Kalkāwa (13), Beng Jhi B L, 192
 Jinā Hab, 7, Situlp 5, Periyank 1, 4
 Jiwei Wages Amb A, 45, 53, cf diwei from ✓ jiv
 Jisa = yāśas, Nāgīrikanda (97)
 Jiwatwana Ruan D 6 Gp B 16
 Jeṭu Amb A, 20, B, 2, 33
 Jeṭmawu Amb B 19 = Jyeshthamātrī
 Jetawana, P P, 13
 Jaemburu = gambhūa
 Jabiya, Situlp comp tabinawā and tibiyao
 Jika = stoka Her
 Taem = Stambha Kael (162)
 Thera = Sthavira Kottarak.
 Dādiya perspiration, Kāvī VI, 33 Maled dā Chr 62 Hem I
 218
 Debara = bādāra Mah, 194, Ab, 559
 Daehae having bitten Gp A, 11, Hem I 218
 Takul, Nām, 128, Kāvī X, 190, Maled takuwā Gray 17
 Tāṭa, bank 'S L 29
 Tāṭuwa = pātāra
 Tana "grass" B I 160
 Tatiya = tritiya R D (21) 16
 Tatu = Tatwaya K J 111
 Tada hard = stabdha Gp A 9 S L, 29 Nām 242, Ab 711
 Maled tedu straight Chr 63
 Tana = Sthāna S S II, 21, Amb A 19, Maled tana Chr,
 63
 Tanaturn P P P, 58, Gp A, 6, C, 15, 16 = sthānantara
 Tanpat R D 40, Gp B 1, P P P 8
 Tabana, Debelg, 4
 Tabamin Parawis 167
 Tabā S M B 24, Rimbhaw B 8, P P P A 13, R D 19,
 Wewelk, 12
 Tabinawā S S I, 6, 13 16 18, cf tabiya, Maled tibeng to
 stop
 Tabawa = tadbhava S S I 6
 Tamatamī, P. P, 21.
 Taman L V K B cf tuma
 Tamā S S I, 14, Mayil A 25, Gp A. 11, C 9, P P 18
 Tamba copper Gp A 18
 Tambapāte copper plate D I 11, Gp A 28
 Tambura = Tammala Mah II 125
 Taram Kaeligatta B 28, Katugahā B 19
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- Tarawaṇa = Atharvāna, Kāvya. V., 3.
 Tarahal, goldsmith, K. J., 171, cf. tulawaru Nām., 224, and talatara.
 Tari = thera, Tiss., 3.
 Taru star, S. M. A., 13; cf. turāe and tara Nām., 42; Maled. tari, Chr., 68.
 Tal palmtree, Amb. A., 50; Nām., 136; D. L., 10.
 Talatara = tulādhāra, Alutg. (52); cf. Tarahal.
 Talā, pond, R. D., 25 = Tadāga. H. talāwa, B. 1., 240.
 Talāpiṭṭāna, R. D., 22; cf. tal.
 Taliyan, R. D., 24.
 Talolagāma, Amb. B., 22, 23.
 Tawa, Gp., C., 3.
 Tawaka, "Three," Tiss., 2.
 Tawana = Tapana, Ab., 751.
 Tawara, "daubing," S. L., 57.
 Tawarannā Ruan. D., 22; K. J., 65.
 Tawaramin comp. tawara in Aṣoka's edict IV. al Khlsī Journ. as. XVI., 233.
 Tawarayangen, 158, 5 (?).
 Tasama, S. S. I., 6 = tatsama.
 Tahawuru = Sthavira, S. S., 31.
 Talaṇawā, ✓ tāḷ.
 Tāk, Amb. A., 53; P. P., 49; Wewelk, 9.
 Tāwuranāwan Thūp L. P., III., 4. Gp. B. 15.
 Tika three Diy.
 Tinnu to grieve, S. S., 41.
 Tibiyae, Amb. A., 24, 25; cf. ṭabiya.
 Timbiri = timbaru, Nām., 120; Ab. 560.
 Tiya = Stuti S. L., 30; Kāvya. XIII., 10; Nām., 200.
 Tiyuṇu, Gp., A. 8.
 Tira = Tiraskaraṇa Gutt. 230; tiraya screen.
 { Tirae firm Wewelk, 10, 14, 19; tiram R. D., 13.
 { Tiri Gaj. (5).
 Tiriṇṇu wheat.
 Tirisana = Tiracchāna, Ab. 20; Her.
 Tireḷuwa goat, Ab. 502.
 Tilakūyamāna, Thūp, I., 2.
 Tili = Āstarana, Kāvya. VI., 43.
 Tisa, tila = triṇṇat, P. P. 1; Tis Gp. Dondr.
 Tisāe, Amb. B., 30 (?).
 Tihiri, Silk, Ab., 43.
 Tiḷi = tushṭawi S. S., 71.
 Tiḷina = Tyāga, Kāvya., 19; Nām. I.
 Tuṭu = tushṭa, S. S. I., 13.
 Tuḷabnaya, "in three" Ing. A.
 Tuḷhi, P. P., 36.
 Tuti = stuti, G.
 Tudusa (I), Gp.
 Tun = triṇi, W.

Tunaka, Gp, A, 17.

Tunwan, L V K A, Wewelk 4

Tubu Maha, B, 145b 3, cf tabī, tubū, S M A, 15

Tumā, E P (cf tuman) = ātmā Pali ātumā

Tumaha, Hāb, 7

Tumul exaltation Nām, 236, K J, 34

Tumbu = Traṇṇ (Pāli tipu) Ab. 69, Maled. timaru, 'pewter,'
Chr 63

Turu tree, K J, 43

Turu till, Ch II, 10

Turāe = tārā Mah A, W. P A, 13; cf taru

Tulābhīra, Wandr, 7; Ran D, 2, Gp, B 19

Tululā, "carpet," Nām, 171, tulute Kāv, XI 30, Maled
dūla, Chr 50

Tululī = tirīṭaka, Kāv, XI, 30

Tuwara 158, 15, Nām, 129 (c)

Tuwarālā = tūgara

Tuwāk Mah, A. B, Amb, A, 15, 16, Aetawīra, D, 6,
145b, 2

Tusāwaena = Tusāwāpi, Mah, 95

Tuhiza, Gutt, 90

Tuḥula, Amb, B, 43

Tek, Amb, B, 2, Wael (161)

Tet Wet, S S I, 13; S L, 31, K J, 58, Kāv, XIII 39,
comp, Maled temang Chr, 71.

Teda = tejās, D I, 2, Gp, A, 9, Dewanag 4

Tedya = triyagat, S S I, 13

Tenne, S M A, 25, B, 4, 145b, 5, mistake for taenne

Tepali, K J, 54, √jup tepul words, P P, 38, Nām 59,
Kāv X, 113

Tema = Stutikarma, Nām, 256, Kāv, IX, 74, P P, 40

Terenawī, √dhar, cf Gipy terāwa Mikl VIII, 17

Tera = tīra, Nām, 279, K J, 196, S B M A, 4, Maled
atiri Chr, 48

Tera = sthāvira, P P, 11

Tel Od, Ruan, D, 24, Maled teu, Chr, 62

Telchi, from tala, P P, 6

Telkaṭāra Kael

Telba, "Ant," S S II, 21

Tewaḷi, D I, 21 = triṭṭaka, comp Waḷi

Tewun praise, Nām, 61, K J, 210, cf tema

Tesak = triṣaktiya, K J, 40

Telu (?) Rambhau, B, 7

Teles = trayodāśa, Abhāy, A, 5

To, "thou," Gp, A, 10

Toṭa = Tīrtha, Prīka tuha, Hāb, 192; Hem I, 104

Toṭuwa = titthiya "heathen," S S 42

Todu = tūḍuka Kāv V, 21

- Tarawaṇa = Atharvāna, Kāvya. V., 3.
 Tarahal, goldsmith, K. J., 171, cf. tulawaru Nām., 224, and talatara.
 Tari = thera, Tiss., 3.
 Taru star, S. M. A., 13; cf. turāe and tara Nām., 42; Maled. tari, Chr., 68.
 Tal palmtree, Amb. A., 50; Nām., 136; D. I., 10.
 Talatara = tulādhāra, Alutg. (52); cf. Tarahal.
 Talā, pond, R. D., 25 = Taḍāga. H. talāwa, B. I., 240.
 Talāpiṭṭāna, R. D., 22; cf. tal.
 Taliyan, R. D., 24.
 Talolaḡāma, Amb. B., 22, 23.
 Tawa, Gp., C., 3.
 Tawaka, "Three," Tiss., 2.
 Tawana = Tapana, Ab., 751.
 Tawara, "daubing," S. L., 57.
 Tawarannā Ruan. D., 22; K. J., 65.
 Tawaramin comp. tawara in Aṣoka's edict IV. al Khlii. Journ. as. XVI, 233.
 Tawarayangen, 158, 5 (?).
 Tasama, S. S. I., 6 = tatsama.
 Tahawuru = Sthavira, S. S., 31.
 Taḡanawā, ✓ tāḡ.
 Tūk, Amb. A., 53; P. P., 49; Wewelk, 9.
 Tāwurūnāwan Thūp L. P., III., 4. Gp. B. 15.
 Tika three Diy.
 Tinun to grieve, S. S., 41.
 Tibiyae, Amb. A., 24, 25; cf. ṭabiya.
 Tinbiri = timbaru, Nām., 120; Ab. 560.
 Tiya = Stuti S. L., 30; Kāvya. XIII., 10; Nām., 200.
 Tiyyu, Gp., A. 8.
 Tira = Tiraskaraṇa Gutt. 230; tiraya screen.
 { Tirae firm Wewelk, 10, 14, 19; tirata R. D., 13.
 { Tiri Gaj. (5).
 Tiringu wheat.
 Tirisana = Tiracchāna, Ab. 20; Her.
 Tireḡuwa goat, Ab. 402.
 Tilakāyamāna, Thūp., I., 2.
 Tili = Āstarana, Kāvya. VI., 43.
 Tia, tiha = triṇṇat, P. P. 1; Tis Gp. R. 11; Dondr. I., 3.
 Tiṣāe, Amb. B., 30 (?).
 Tiliri, Silk, Ab., 43.
 Tiḡi = tushṭawi S. S., 71.
 Tiḡina = Tyāga, Kāvya., 19; Nām. 180; K. J., 37.
 Tuḡu = tushṭa, S. S. I., 13.
 Tuḡahwayā, "in three days," Ing., A., 17.
 Tuḡli, P. P., 30.
 Tutti = stuti, Gutt. 239.
 Tuduxa (t), Gp. A. 11, cf. tudus = catudḡasa.
 Tun = triṇi, Wandr. 5, Amb. A., 28.

- Tunaka, Gp, A, 17.
 Tunwan, L V K A., Wewelk 4
 Tubu Maha, B, 145b 3, cf tibi, tubu S M A, 15
 Tumā E P (cf tīman) = ātma Pāli ātumā
 Tumahā, Hab, 7
 Tumul exaltation Nam, 276, K. J, 34
 Tumbu = Tripu (Pāli tipu) Ab 69, Maled tūmau 'pewter,'
 Chr 63
 Turu tree, K J, 43
 Turu till, Ch II, 10
 Turāe = tārā Mah A, W. P A, 13, cf taru
 Tulabbhāra, Wanūr, 7, Rām. D, 2, Gp, B 19
 Tulula, "carpet" Nīm, 171, tulute Kavy XI 30, Maled
 dula, Chr 50
 Tululu = tiritaka Kāvy, XI, 30
 Tuwara 158, 15, Nam, 129 (?)
 Tuwaralā = tūgwa
 Tuwāk Mah, A. B, Amb, A, 15, 18, Aetwara, D, 6,
 145b, 2
 Tusāwaewa = Tusvāpi, Mah, 95
 Tuhur, Gutt, 90
 Tulula, Amb, B, 43
 Tck, Amb, B, 2, Wael (161)
 Tet Wet, S S I 13, S L, 31, K. J, 58, Kāvy XIII 39,
 comp, Maled temang Chr, 71
 Tedā = tejas D I, 2, Gp, A, 9, Dewānag, 4
 Tediya = triṇṇat, S S I, 13
 Tenae S M A, 20, B, 4, 145b, 5, mistake for tironae
 Tepah, K J, 54, √jūp tepul words, P P, 38, Nām 59,
 Kāvy X, 113
 Tema = Stutikarmā, Nam, 256, Kāvy 1A, 74, P P, 40
 Terenawā, √dhr, cf Gipsy terāwa Mikl VIII, 17
 Tera = tura Nām, 279, K J, 196, S B M A. 4, Maled
 atiri Chr, 48
 Tera = sthāvira P P, 11
 Tel Oil, Ruu, D, 24, Maled teu, Chr, 62
 Teleh, from talā, P P, 6
 Telkaṭāra Kael
 Telba, "Ant," S S II, 21
 Tewalā, D I, 21 = triṇṇatka, comp Wālī
 Tewun praise, Nam, 61, K. J, 210, cf temā
 Tesak = triṇṇatya, K. J, 40
 Telu (?) Rambhau, B, 7
 Teles = triyodaṣa Abhay, A, 5
 To, "thou," Gp, A, 10
 Toṭa = Tirtha Prakā tūha, Hūl, 192, Hem I, 104
 Toṭuwa = tūtthiya "heathen," S S 42
 Todu = tūṭhā Kavy V 21

Totaeni, sheet of water Gutt., 19.

Topi, C. P.

Tol = tuṇḍa; Mar. *tuṇḍa*, B. I., 227; Nām., 164; Kāvya. XI., 22; Hem. I., 116; Maled. *Tungfai*, Chr. 59; Hindi *tor* Hoernle., 91.

Taekiya, P. P. P., 45, 47. a. v. *takanawā*.

Taegī = *tyāga*.

Taet = *utsāha* Nām., 74; Kāvya IX., 78., diligence.

Taeta = *tantrī*, K. J., 117.

Taen, P. P., 40.

Taenakaṭa, P. P., 27.

Taenakaet (?) Gp., B., 14.

Taenaeka, P. P., 23.

Taenckhi, P. P., 38, 47.

Taenac, P. P., 29, Gp. A., 22; B., 22.

Taenū, S. M. A., 24.

Taepala = *capala*, Kāvya. X., 98.

Taembilitoṭa = *Sanniratittha*, Mah. II., 75.

Taera, Gp., B., 14.

Taeli jar Nām. 213; Kāvya. X., 144.

Taewi taewi, Gutt., 207.

Taewuli, taewul, "melting," Nām., 23; Kāvya. X., 220.

Taewili, Kāvya. XIII., 53.

Da = *ca*, P. P. P., B., 2, 10.

Da, S. S. I., 13, 14; Mayil. A. 1.

Dakapati, Hab., 6; Periyank, 3; Gaj. 4.

Dakili, Hab., 2.

Daku, D. I., 9, cf. Maled., *dakkang* Chr. 66; J. P. *adakkhu* Ks. p. 88.

Dakuṭu, having seen, Gp., B. 7, comp. *Karoṭu*.

{ *Dakwana seyek*, P. P. P. A., 34.

{ *Dakwana lada*, Nitinigh, 14.

Dakwā, P. P. P., A. 23.

Dagueb, Amb., B., 50.

Danga ✓ *druli*, Maled. *dogu*.

Danga = *Jaṅghā*, S. S. I., 16.

Danga = *Cañca* Kāvya. II., 24.

Data = *Jyeshtha*, Kāvya. I., 115; K. J., 68.

Daḍa, Quadruped, Wewelk, 19, 22.

Daṇa = *Jānu*, Ab., 742.

Dand Amb., A. 51; Wewelk, 21, 24.

Danduwama fining Her. S. S. 23; P. P., 50, 51, *dandao*, Min., A. 47.

Danḍu = *dāru*, "wood," Gp., C, 9.

Data = *Jñātum*, S. L., 33.

Dada tooth, bird, brahman = *dvija*, Maled. *dai*, Chr. 70; Nām., 147, 165, 178; Kāvya. XI., 18.

Dada = *daddu*.

Dada = *dhvaja*, Gutt., 181; Nām., 201, *flag*.

Dan = *dāna*, E. P. (116); Gp., B., 23.

Dana = *Jānu*.

Dāna win ✓ J S S I, 6

Danāṭa 158, 4

Dānamhaya (let us conquer), Gp, B 21

Danasala Med (64), Rāj (65), Thūp VIII

Danawā, ✓ dah

Danu (Imp) S S I 6, dan II, 21 a v, dannawā

Dānwā, P P, 39, Gp, B, 15

Dānwū, E P A, 18

Dannā P P, 29 (vbo danawā) Maled dānnang, Chr 58

Dapana = dāpāna Nām, 177, Kāvya XII, 81

Dam = dharma, Her

Dama = dāma, Ab 70

Dharmakata Dond I, 26 (163)

Damīna, Amb, B 38, 39, 'devotee'

Damora = damodara S S I, 18

Damgamiya, Amb, A, 31

Damba = Jambūka, Nām, 141

Dambadīwu, Gp, B, 15, 21, D I 1, Dewanagala.

Dāmbadenti, Mah II, 320

Dāmbukola Mah. II, 180

Dar Amb, B 23, darae, Amb, B 24, S B M A 4

Darasāya funeral pile, Ab, 58

Daru = dāraka, "Son" child, Gp, B, 3 Rambhaw, A, 5 Nām, 153, E P A, 24, Kāvya XIII, 13, Actaw, Maled. darin Chr, 67

Dala, S S, 24, dalawaddhana Mah II, 244

Dalahuwa womb = Jalābu Ab, 36

Dalawitthi = dhavalawitthika, Mah II, 180

Dali (?) Rambhaw, B 7

Daluwa = Jalā, Sub, 125

Dāwana (?) P P, 20, 32

{ Dawaspatā, Maha, D, Amb A, 55, B 1, J C A S, 1879,
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{ Dawasyawā, dailj P P 34, 35, dāwabat, K J, 65

Dawasekin, Wewelk., 15

Dasa, "ten," Amb, B, 28, Mah A.

Dasa, "hard," R. D, 5

Dasa = dāsa, "slave," Amb, A, 41, 45, S M B, 22, cf das

Dasanawawanna, Abhay, A, 3

Dasapabata, Situlp (16)

Dasambul = dasabala, Kāvya I, 60

Dāswan E P B, 1

Diskam service, S M B, 13

Dasna = darçana, Her

Dassa = Daksha, Kāvya. XII, 79

Dahagab, Wandr, 12, P P, 43

Dahān = dhāna, K. J, 132, cf dachaena.

Daham, Mayil, A, 17, Gp, C, 23

Dahara = dhārā, S S I, 22

- Dahawūt, S. S. CLX., Amb. A., 16 = jahāti, to dismiss, cf. dachae.
- Dahas thousand, S. M. B. 10., P. P. 4, 8, 9, 16; 145b, 7.
- Dahasa slave fem. Dāehasi Nitinigh. *passim*.
- Dala, "tusk," P. dāḍhā, Skt. *daṁṣhtrā*.
- Dala, Mah. A., Kāvya. X., 121.
- Daladā, Gp. B., 24; C., 1, Maled. daidoji jaw, Chr., 58.
- Dalḥa = dṛiḍha, Mah. II., 28.
- Dā = jāta, Thūp. L. P. III., Mayil, A., 15.
- Dā = Jātaka. Kāvya. XIII., 33.
- Dā = dhātu, S. S. I., 6; S. L., 84, Wandr., 9.
- Dā = dāman, K. J., 308; Maled. dā, Chr., 68.
- Dāgrab, P. P., 32; 145b, 7.
- Dārasatra, Gp. B., 22.
- Dāni, S. S., 57.
- Dāmā (?) 158, 17.
- Dāwar days, Amb. A., 44.
- Dāwalu, clothes, Nām., 173; Ab., 294.
- Dās, "Slave," Wewelk., 22; F. P. C., cf. dasa, Katugaha, A. 6.; Kaelig, A. 8.
- Dās, "thousand," 158, 7, 11.
- Dī Mah. B., Wewelk., 14; 158, 14; cf. Dī.
- Dik = dirgha, Ab., 29.
- Diga, length, Nām., 172; Ab. 295; Maled. digu Chr. 69.
- Digantarayehi, Wandr., 4.
- Digin Waeligama.
- Digneli = Digulika.
- Diṭṭa = Adhiṣṭhāna Kāvya., 87.
- Didi, S. S. I., 13.
- Dinaka Tis, 10; Thalagala (62).
- Dinanawā, S. S. I., 8.
- Dinamaha Tis, 18.
- Dinami, Angul. 4 (67a).
- Dinaye, C. P. (172).
- Dini, Hab. 9; Periyank. 5; Wihārag, Situlp., 5.
- Dinili, Hab., 9.
- Dinuwamanā, "to conquer," Thūp. VIII.; cf. danambayi, Gp., B. 21.
- Dimut "splendid," K. J., 51.
- Dimbili = Dhūmrutva, Kāvya. II., 18.
- Dimbul = Udumbara, Kṛttā (169); Mah. I., 47; Ab. 76.
- { Diy Water, Mah. B., J. P. daga or daya; Maled. diva juice,
Chr., 58.
- { Diya, S. S., 24; D. I., 10.
- Diyat = Jagat, Gutt., 47, 218; S. S. I., 13 (tediya).
- Diyaniyan, daughter, Gp. B., 24; Nām., 154.
- Diyāluwā = Uddhāraka Ab., 71.
- Diyae Amb. A., 7; S. L., 35; P. P., 27; J. (

D'ranawā, to decay.

Dhinda = Dandira Ab., 101; cf. Dihadu Ruan. D., 5, 15,
Gp A., 19

Dilet, K. J., 44.

Diw = Dvīpa Aetwg. A 7, P P., 14.

Diwa = Jihvā, S. L., 35; Ma'd du Chr., 70

Diwakura = D. pankara, S S., 41

Diwana = Dhāvana Kāv., L., 4, K. J., 63

Diwi = Jitendriya Kāv., XIII., 38

Diw hē, Gp B 6: P P., 4, Diwa Gp A., 11, Her.

Diwiya = D pi, leopard, Ab. 611.

Diwima Oath, Abb., 117

Diwunak Kael (162).

Diwel, D L., 5; Gp A., 19, cf. Jiwel

Disne, S. S. L., 14

Di, P. P., 28; S L., 35, J. C. A. S., 1879, p. 25; Rank. D., 2;
158, 21; Wael.

D (ira) = Dadhu

Dina = cina Kāv. A., 98

Diperadidya, Weyer, Ab., 70

Dinse, R. D., 24.

Du (and) S. S. I., 1, Gp B., 7 (daughter).

Dukin haelig, A., 32; Katugaha A., 25

Duki, P. P., 34; dukkha Ruan D 8; Duk L. V. K. C.; Gipsy
duk Mill. VII., 47

Dukula = dukkata, P P., 28; S L., 36

Dukpatun, Wandr., 7

Duta, R. D., 28

Duna, Dunum, 4

Duti, Kaik.

Dun, R. D., 9, Amb. A., 10; Gp A., 11; B 4

Dunamaha, W. P. D., 14

Dunu, Amb. A., 45, 53; dun Amb. A., 31; duna Amb. A., 51;
Pāli dunna, given; dunuwan Amb. B., 58

Dunukaen, moonlight, S L., 56

Dunamandul, Mah. C., K. M. A. 10, Kong C., 2, J. C. A. S.,
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Dunaeze, R. D., 17.

Dunwat, S S., 36

Dunna = dhanu

Dupparihānaya, D L., 21

Dum, S L., 36

Dumbara = dhūmra

Dummala, rosin. Ab., 304; Amb. A., 57, B., 34; Maled dung
Chr., 67

Durāja, L. P. 1.

Duru = Jiraka Kāv., X., 99; XII., 68., dura cumming seed
Nām., 218

Duru = dharanalada, S S., 57

Duruloṭae = durikritvā, L. V. K. C., P P., 20; R. D. 15

Duruta, Kong. A., 1 (112).

Durulā = dūrikṛitvā, P. P. A., 13; Gp. A., 13; D. I., 4.

Duruwhna, Her.

Dula, K. J., 47 = Ujjvala.

Dula = Jvalita Kāvya, 121.

Duwau = Jaghana Nām., 159; K. J., 28.

Duwanawā, to run, S. S. II., 21; Ch. II., 17; Maled. duwang, to sail, Chr. 63.

Duwaniyā = duhitā Kāvya. X., 84; Wewelk., 34; cf. Dū.

Duwān, 158, 21.

Dubanga = dhutānga Kāvya. X., 129.

Dubasa, P. P., 42.

Duhunan = durjūāna.

Duhul = dukūla Nām., 172.

{ Dū, daughter, Amb. A., 31; Gp. B., 3; S. L., 36.

{ Dun, Ab., 37.

Dūrāwī, Kael.

Dūwa = dvīpa, "Island," Ab., 664.

Dūwilla = dhūli.

De, two, Ingini. B., 20; W. P. B., 13; D. I., 14; S. B. M. B., 1; P. P., 4; S. S. I., 6, 13; II., 21.

Dekata, S. M. B., 3.

Dekin, P. P., 36, "of both."

Deṭa = Jyeshtha, S. B. M. B., 1.

Det, P. P., 28.

Dena = Jana Wandr., 6; P. P., 23, 28; Denatā multitude, S. S. 57.

Dena = dhvanita Kāvya., 52.

Denamo, Mah. A. Aetawira. D., 7; Ingini. B., 7; Wewelk., 8; J. C. A. S., 1879, p. 26.

Denawā, S. S. I., 8; dennt II., 21; dena giving Amb. A., 47; B. 27; Maled. dennang Chr., 56.

Denu, Mah. D., Ingini. C., 22; Wewelk., 7; Amb. A., 24; K. J., 140; denuye, Gp. C., 12.

Dennā, P. P. P., 31; dennata, P. P., 19; Gp. B., 15.

Deberā = dvidhā kṛita, S. S., 30.

Deberabūe = Ādaribhatika Mah. II., 194.

Demata, Mah. II., 185; Nām., 131; Ab. 558.

Demata, 145b, 12, 13.

Demi Thūp., VIII., L. P., 1.

Demel Amb., B., 56; Demulin Amb. A., 22 = Pāli Dāmiḷa Skt. Drāviḍa.

Deya = dravya, R. D., 9; S. M. B., 27; Gp. C., 13.

Deya = jaya Aetaw. (117) A. 14.

Deyim, Gp. C., 11.

Deyekneyi, P. P. P., 34.

Derana = dharani, K. J., 57; Gutt., 61.

Dela = Jaṭā Kāvya., III., 28.

Dela = Dhura, K. J., 83.

Delum = dālina Ab., 570; Nām., 126.

- Dew = dhovana, K J, 49
 Dewana = dvatīya, K. J, 130, Wandr, 2, 158, 1
 Dewanu, C P, (172)
 Dewal, 158, 4
 Dewā = dattvā, Wandr, 14
 Dewānampīya Tonigala (1), Galwina (2) Mah R (6)
 Dewālaya, Gp B, 20, D. I, 19
 Dewinba, 158, 4
 Dewīyan, Gp C, 5, dewin B, 3
 Dewudat, S S II, 21
 Dewundara for dewunuwara, later Dondra
 Dewram = Jetāvanārāma, K. J, 43
 Desanawā, to preach, S L, 37
 Desum = disanā, Gutt, 31.
 Desjawanu, Amb B, 58
 Do two, Hab, 4, comp de
 Domba = punnaga
 Dora door = dvara
 Doraṭuna = dvārakotthaka, Abb 31, Nām, 104, Gp C, 1, 2,
 Dewanagala
 Dola = dauhrīda, Kāvya II, 31, Nām, 80, Kāvya XI, 4, K
 J, 151
 Dolāwa palanquin
 Dolikuna Wachgamu, J C A S, 1870-71, 24
 Dolugala = Dolhapabbata, Mah II, 45
 Dolha = dridha
 Dowinawā ✓dnh
 Dosu, P P, 9
 Dohoyi, P P P, 24, P P, 9, S S CLXXII
 Dolakamātaya, R D, 1 (21)
 Dolos, dolusa twelve Sandag C, Kong A, 1
 Dōta = Añjali, Sub, 125, cf daeta.
 Dae or Dāe = jāti, R D, 25, Nām, 127, daesaman, S S II,
 21, Abh 576, S L, 36, Maled Zai Chr, 58
 Diekae, P P P, 20, P P, 7, &c.
 Diekwīyae, P P, 42
 Daekka Gp C, 5, cf iaeekka ib, 7, 8 and dekkadi, together
 Daegae, Amb B, 52, cf dāge Amb A., 26
 Diedi = canda, "harsb," Ab, 711
 Daeta = hastayugma, Kāvya I, 15, comp dōta.
 Daedaru = Jarjarita, Kāvya X., 118, dāeduru = jaggara, Mah
 II, 180, comp dedduru = dardurah, Pischel Beitr VI, 90
 Diena, P P P 27, dienie R D, 16, daena daena, Her
 Dienum, Gp C, 12, 13
 Daemi = dharmā, Gutt, 193
 Dīya = dravya, Amb A., 25, Wewelk., 11, 39, cf deya
 Dīyaeyika, Gp C, 11

Daēla = Jālā, net ; comp. dogga = yugma Pischel Beitr. III, 241.

Daēli = Rajovajallam, Nām., 275 ; Maled. deli ink. Chr., 58.

Daēli = Kajjalā, Kāvya. XI, 26.

Daēli, beard, Kāvya. V., 42 ; Nām. 166.

Daēlla = Jvālā, "flame."

Daēwiya (?), Wandr., 11.

Daēhiṭ, Amb. A., 9, 10 ; daēhaeti, P. P., 31 ; daēwuṭu, P. P. 4 4 ; Ab 62 ; Mod. daēwiṭu.

Daēhae (= durukoṭa Parawis, 51) √hā. S. S. I., 22 ; cf. daba-wūt, daēhaepiyae, Amb. A., 17.

Daēhaena = dhyāna Kāvya, XIII, 65 ; cf. daban.

Daēhaewili, P. P. 39 ; Nām., 70 great anger.

Daēli = dāṭhikā, Kāvya. XIII., 44 ; cf. daḍḍho Kacc., 333 ; Ind. Str. III, 370.

Dāe = dravya, Ruan. D., 17 ; 145b., 10 ; Rambhaw. B., 3.

Dāēkaetta Sickie, Ab, 443.

Dāēp, Bravery, S. S., 55, 57.

Dāēpa = Jalpana (charm) S. S., 57.

Dāēwāna, crystal, Nām., 220 ; Kāvya. XII., 21.

Dwanda (?) D. I., 14 ; F. P., C. 24 ; Gp. B., 14 ; Rank. D., 4.

Dhaja, 158, 10.

Dham, P. P., 23, 25.

Dhurayeli, P. P., 20.

Dhuraḷa, P. P., 16.

Nakapawata = Nāgaparvata Tammanakaṇḍa (55), 1.

Nakat = nakshatra, S. M. B., 7.

Nakā = Nikāya, P. P., 13 ; Amb. A., 20 ; Mayil A., 23 ; Wand. 8.

Naguṭa, "tail" = lāngula.

Naṭanawā, to dance, S. S. II., 21 ; cf. nasnaṭa.

Naṭuwā = Napāt, cf. nāta, Cunningham, 71 ; cf. napa and nāya.

Nat = Ananta, S. S. I., 9 ; K. J., 84.

Nat = Nāsti.

Nadali, Wandr., 6.

Napa, Nephew, Galwaza, cf. naṭuwā.

Napura, Cp. A., 10.

Nam = Nāman S. S. I., 25 ; P. P., 50 ; Gp. C., 13, &c. ; C. 23 ; Mah. B., cf. Nāemin.

Namadinawā, "to bend," S. S. II., 21.

Namaya, Nine.

Namaeti, Gp. B., 7, 17.

Nambuwa = Namra.

Naṃwā, D. I., 20 ; R. D., 14 ; Wandr., 5 ; Gp. B., 20 ; Maled. nagang Chr., 59 ; negi, upright, Chr., 70.

Naya = ṛṇa, "debt," P. P., 11.

Nayinda = nāgendra, S. L., 40 ; Amb. A., 33.

Narakādi, Hell, L. V. K. C.

Naraturu = Nirantara Nām., 27, Kāvya. XIII., 31.

Naranā = Narendra, K J, 49.

Narawenawā, "to see," I, 6

Nariya, "Jackal," Alw, 72

Naladabam, S S, 34, Nām, 74.

Nalala = lalāṭa, Forehead, S L, 40, Hem I, 47, Maled m
Chr, 53

Nawa nine, Mah A.

Nawatinawā, "to stop," Ch II, 15, 8

Nawanawa, S S I, 14

Nawanhā, 158, 3

Nawannan, 158, 16.

Nawaya, "February-March," Mah A

Nawawan, ninth, E P A. 13

Nawām, Amb A, 31, 32, 35, "repair" = *navikarma*

Nasiti, P. P P A, 16, cf nasnā Mayū, B, 20, cf nassi, P P,
8, a v nisanawā

Nasnata, "to dance," S S, 63, cf natanawā

Naslanuwā, "rein"

Nahana, 158, 16

Nabaau, Ointment, S S, 57, cf sneha, sanahā, Nam, 215.

Nahara = nahāru, snāyu Maled nāru Chr, 61

Nahasnā = Sparṣa Kāvya X, 174

Nā, 158, 4

Nā = nāga Kael (162)

Nāliya Nata, 128, Ab, 589, Bette

Nāwak Amb B 13 = snāpaka, washer

Nika Nām, 122, Ab, 574

Nikaṭa, Chia, Ab, 262

Nikam, Empty

Nikawaeli = Niggundiwālukā, Mah II, 210, Ab, 574

Nikaṣala, K J, 55

Nikut, K J, 69

Nikmunu, Gp B, 16

Nikmāre Ruan D, 21

Nigampā, Mah. II, 356

Nigā = Nigraha Gutt, 36

Nija Amb, A, 6

{ Nidi, S L, 42

{ Nindi sleep, P P, 30, 37; Maled. Nidang Chr 67, comp Sindhi
nimda Pischel Beitr VI, 90

Nindae, Amb B, 55, Kaeligatta, 16, Katugaha, 12

Nipan S S I, 6, II, 21, S L, 42, born

Nipī = Nipīta S S I, 17.

Nipunu, Gp A, 6

Nibad, Amb A, 15.

Nim, Ab, 373

{ Nimawanawā, nunenawā, to finish, S L, 42

{ Nimawā, P. P. 3, 32, 33

{ Nimaway, Amb A, 10, numawiyae, Amb A, 58

- Nimi = Nāma Kir.
 Nimi = Nirmita, P. P., 24.
 Nimmaṭa = Nimāwata, Gutt., 201.
 Nimmula infallible, Alw., 71.
 Niya, Amb. B. 30; cf. Pāli niya = nija.
 Niya = Nakha Nām., 163.
 Niyataka Mih., 20; Kir., 3, Ton. 1, granted.
 Niyati, Gp. B., 13; Wewelk., 13; comp. Niyātita in the
 Nāsik Inscr. Trans. of the 2d orient. congress, 331; Pāli
 niyādita Alw. Kacc., 97.
 Niyam S. S. I., 18; Amb. B., 2; Wandr., 2; Gp. B., 8, village.
 Niyamina Tisa., 12.
 Niyamuwā = Niyāmaka, S. M. A., 20; Maled. Niyameng, Chr., 60.
 Niyara, Embankment, Sub., 127.
 Niyari, S. S. I., 7, cf. nuwara.
 Niyādameta, R. D., 31.
 Niyāya, Ruan D., 27; Gp. A., 17; Wand., 16; P. P., 34.
 Niyae Attanayāla, 15; Mayil, A., 17; J. R. A., S., 1879, p. 36;
 S. S. II., 21; Nām., 52.
 Nirawul = Niryyāta, Ab., 717.
 Nirūsawa, Gp. C., 7.
 Nirā = Naraka, Gutt., 38.
 Nirindu, S. S. I., 14.
 Nilaba = Nilabhra Kāvya. X., 220.
 Nilaya, C. P. (172.)
 Nilarājiya, Gam. Abh. Mila. (20.)
 Nilupulaesi S. S. I., 5.
 Nilkaṭa, peacock, Nām., 146.
 Nilgela, K. J., 197.
 Nilmlṇi Sapphire, Gp. B., 14.
 Niwamin, P. P., 3.
 Niwarnda, innocent, Gp. C., 11 = niraparādhin Ch. II., 15.
 Niwā, Gp. A., 19; B., 18. Maled. niwang Chr., 54.
 Niwārma, Gp. A., 21, Thūp. VII.
 Niwes = niwāsa Kōṭṭa (160).
 Niwi, P. P., 4.
 Niwū, P. P. P. A., 10.
 Nisa = niṣaya, P. P., 18, 19.
 Nisadi = nitya, continually, S. L., 44.
 Nisaru = ninda, Gutt., 205.
 Nisal = Niṣala, D. I., 2.
 Nisā S. S. I., 8, 11, 17; J. C. A. S. 1879, 25; Gp. A., 4.
 Nisāyaeyi, Gp. B., 1.
 Nisi = niṣaya, P. P., 49, 50; = niṣita, Amb. A., 24, 41, C. A.
 S., 1879, p. 39.
 Nisi = nitya, Gutt., 177.
 Nisul = Pāli nicula Nām., 126; Ab. 563.
 Nī = Nadi S. S. I., 16
 Nu, Gp. C., 9, 14

- Nuga = nyagrodha, K J., 60
 Nugunakuma, blame, Abh, 19.
 Nunuwana = Moba Ignorance Kāvya, 74, Nam, 83, cf nuwana
 Nuba = Nabhas.
 Numusa, unmixed, S S I, 6
 Nura = Anurāga Kāvya X, 119, Nam., 68
 Nuruwa = Nupura Nām, 170, Ab, 288, Hem I, 123, cf Pāl
 myura, Ab, 285
 Nuwana = Jūāna, L. V. K C P P, 6, S S I 16, S L 45 cf
 nunuwana and naena
 Nuwar Abbay, A., 17, P P, 3
 Nuwara = Nāgarika, Gutt., 120, cf myura
 Neka = Aneka K J, 86
 Net Eye S S I, 13, S L, 45
 Nediyeḥ (?) Kael
 Nepannā, Ing C, 11
 Ney, Gp C, 24
 Neralu = Nalīkera, cocoa nut guz nāliyer Ind Ant VIII, 114
 Nel = nalina lotus, Amb B, 36, Abhid, 685
 Nelawanā, to plough, Alw, 77
 Nē, S S I 5, S L 45
 Nē = Jūeya, Gutt., 37
 No, not, Mab C
 Nomin multitude, D I, 2
 Naekaeṭi Astronomer, Amb B, 40, S S 57, Ab, 347, Maled
 nakaṭerekaṅg, Chr, 47
 Naeguwaṭ a vbo naginawā, C P J C. A S, 1873, p 78
 Nāgena Kael
 { Naeṅgi Wandar, 6, Gp B, 4, 17, 19, naengae, S M B 6
 { Naeṅgu, Amb B, 24 25
 { Naeṅgemi, R D, 11
 Naetiyeṇ, Gp C, 10, "stem," S L 44, "twig," Nām, 116
 Naeta, P P 51, Gp C, 20
 Naeti, P P. Gp B, 20, 21
 Naedimayila, 'father in law'
 Naena = Jūāna, K J, 104, cf nuwana
 Naendā, "Aunt," Ab, 37
 Naepiya = Snāpita, "barber" Amb B, 32
 Naebala greatness, K J, 32, Nam, 237, S S I, 21
 Naematī = Namanasti, "called"
 Naemi, P P, 46
 Naewata, "again," S L, 46, C P. (172)
 Naewetae, D I, 19, P. P, 50, Ruan D, 29
 Naesum, "concealment," Nām 35, 66
 Naesū a vbo nasanaawā Amb A., 23
 Naehae = Nasika Kāvya XIII, 41, Nām, 164
 Naehya, Amb B, 23 = nali maled nāli, Chr, 60
 Nē, 158, 21, R D, 18 = napit
 Nāenā, "sister in law"

- Nāemin, Mah. B., cf. nam.
 Nāoya, "nephew," Sub. B. 3, cf. naṭuwā.
 Nāewa, Ship S. M. A., 20; Pāli nāvā Hem. I., 164.
 Naika, P. P. 5, generally No ek.
 Pak or wak = paksha, the ordinary formative of ordinal numbers, R. D., 16 (21); Amb. A., 4; P. P., 2.
 Pak, cooked, ripe, Amb. B., 23; maled fau, Chr., 65.
 Pakak, Wandr., 4.
 Paṅgul, Nām., 149; Kāvya. XIII., 67.
 Paṅguwa = bhāga.
 Paca, "five" Tiss., 8.
 Pacaya = pratyaya, Tiss., 16, comp. pasaya.
 Pacina Aembulamba, comp. Lassen Indische Alterthumsk. II., 1002.
 Paceni (cf. apassena for apassaya), Gajab. (5), Galw. (10), pajeni Nett. (29).
 Pajankaya, P. P., 37.
 Pajubātā, Nett. (29).
 Patan = prasthāna, P. P., 4; L. V. K. A. Gp. C., 22; Wand. 2. Nām., 244.
 Patā, S. M. B., 15, 18.
 Patisatari Gajab. (5), cf. Palisatari and paṭisatharaya inser. of Nasik Trans. Cong., 314.
 Paṭwaṇu, Wewelk., 12, 23, 26.
 Paṭṭaya, Nett. (29).
 Paḍiya, "flight of steps," Kael. Wewelk., 31.
 Pana = Prāṇa, Gutt., 33.
 Paṇawanu = paṇḍāpanam S. B. M. B., 4.
 Paṇiwā = prāṇātipātī Amb. A., 42, cf. paniwāya Her.
 Paṇuwa, worin.
 Paṇugama Dunum. (15).
 Paṇḍura, gift, Amb. A., 48, Ing C., 16; Kaelig. B., 18; Katugaha, B., 9; Nām., 191; Kāvya. X., 185.
 Pat [pot], P. P., 33.
 Pat = prāpta, Gp. A., 12.
 Patabandanawā, "to give a title."
 Pata = pattha, $\frac{1}{2}$ naeliya, Amb. B., 9, 17; pataka Sandag. B.
 Patara, K. J., 42, "greatness."
 Patā, S. M. B. 2, "desiring."
 Patā = pawatā, J. C. A. S., 1879, 29; Gp. A., 23; Wandr., 7; 158, 19.
 Pati = pataya, Hab., 5, 6; J. C. A. S., 1879, p. 10.
 Patisawana Gajab. (5); Periyank, 5.
 Patisāsana Situlp.
 { Paturuwanawā, "to publish."
 { Paturuwā, R. D., 19.
 Patwū, Gp. B., 16.
 Padanagalida, Tiss., 8; J. C. A. S., 1879, 17.
 Padāyan, 158, 16 (?).
 Padlian, P. P., 47.

Pani, 158, 16.

Panduwa = Kanduka (?), Ab., 316.

{ Panas, fifty Wewelk., 18; comp. paṇavaṇṇā Pischel Beitr. III., 245.
 { Pannaes, P. P. 4, cf. wanaes.

Pansālis, P. P., 2; Wewelk., 15; Aetakada, A 1 comp. teālīnā Pischel Beitr. III., 251.

Panba, 158, 4.

Papataka Gaj. (5) Debelgalp. (19) Wihārag. (11) of pappatakoja Sy.

Pabala, bud S. L. 47.

Pabaḷu, F. P., C. 2; Nām., 221.

Pamaṇu, "measure," Mah. R. (6); L. V. K. B., Amb. A., 46; B., 57; Gp. B., 16.

Pamaṇiyen, Wewelk., 7.

Pamā = pramāda, P. P., 19, 51; Gp. C., 14.

Pamiṇi, Gp. B., 15; cf. paemiṇi.

Pamiṇekin, Gp. A., 7.

Pamu = pamangu (?), Kāvya., 101.

Pamaṇa, D. I., 5; Gp. A., 19; Thūp. III. 1 (cattle houses?); Rank. 2; Rambhaw. B., 4.

Pambaya, K. J., 134.

Payā, a measure of extent, Rhys David's Coins and Measures of Ceylon, p. 20.

Payala, Amb. A., 31; B. 35 = padayugma; Kāvya. X., 160.

Paiya = pasumbiya, Kāvya. X., 160.

Payaelā, Gp. C., 21; cf. peyyāla = pariyaṇa Oldenberg K.Z., XXV. 322.

Paradawā Mayil, B., 22.

Parapuren, E. P., A. 5., Amb. A., 148.

Param = pārami, P. P., 1.

Paramparāyen, P. P. P., 62; comp. parāparawen, paramparāwen Dondra (159).

Paralabanaka Situlp.

Parawatahi, Hab., 8.

Parawaṣawa, 158, 6.

Parawaṣa, P. P., 22.

Parasatu = pārijāta Nām. 21; Kāvya, XI., 38.

Parasida = prasiddha, Gutt., 239.

Parahana "straining," Amb. B., 29, 43; cf. Paerachaena.

Parāparawen, Ing. A. 13., comp. paramparāyen.

{ Pariji = pārijikā Her.

{ Paridi, Gp. B., 8.

{ Paridden, S. M. B., 24; Gp. A., 24; B. 6; P. P., 9, 16; Galasne, 4.

Paribujaka Gaj. (5); Galwana (10).

Paribhasa Her.

Parimaṇḍala Kir. 1.

Pariyāya, Amb. A., 18.

Pariyeyū = parūpata. Ab., 636.

- Pariwataka, Mah. R. (6); Alntgalwihāra (52) = parivrājaka (?)
 Pariwāra, S. M., B. 20.
 Pariweniya Konduk. (95); cf. Piriwen.
 Pariharāṇa, P. P., 25.
 Parumaka = parama, cf. inscr. at Britenzorg Ind. Ant. IV.
 356 or = Siri polemios the Andhrabhṛitya puḍumāwi, Weber
 Hāla, p. XIII. Ind. Stud. III. 485; Ind. Str. II. 222; Lassen
 IV., 88.
 Pala = phāsulikā (?), Ab., 278.
 Palaruk "Fruit tree," Amb. A., 50.
 Palas Nām, 119; Ab. 555.
 Palaha, P. P., 21 (?).
 Palāwatthu = sākavatthu, Mah. II, 135.
 Pali venerable, Tiss., 3, 7.
 Palisatariya Periyank. 1, 4.
 Paliha = phalaka, shield, Ab., 56; J. P. phalata Nir., 29.
 Palu = pallava, K. J., 83.
 Palutupāna Mah. II., 116.
 Palol = pātali, the trumpet flower, Nām., 125.
 Pallawawāla (Burnell, S. I. P. 37), Mah. II, 219.
 Pawata = parvata Ton. Mald. farubada, Chr., 61.
 Pawat, S. M. A., 24; Nām., 60; S. L., 95; Gp. A., 9. cf. puwat
 Pawatana Tiss., 9.
 { Pawatit, P. P., 50; cf. Ganit, Kaendit.
 { Pawatinawā, to continue, S. L., 49; Waeligama, C. P.
 Pawatuk = pūrvataka? P. P., 49; cf. paewatnae.
 Pawatnā, P. P., 8, 9, 16; Gp. B., 20; C. 3.
 Pawatneyae, S. M. A., 20 Gp. C. 10; pawatnē, Gp. B. 1,
 pawatna, D. I., 18.
 Pawatwā, P. P. P. S. M., Rank D. 3; Ruan D. 14. pawatwana
 Dondra (163).
 Pawara, "conclusion," Amb., B. 2.
 Pawarupu, P. P., 28.
 Pawasa, "thirst," S. L., 24.
 Pawiṭa = pāpishṭha, cf. pāwiṭae.
 Pawu = parvata, Amb., A. 32; B. 12; K. M. B., 10.
 Pawura = pākāra, "Wall," Gp. C., 1; S. L., 49; Mald. fauru
 Gray, 22.
 Paweniya, 158, 16 cf. praweniya.
 Pas = paṭica, Amb., A., 54; Wandr., 6; S. B. M. B., 3; Her.
 Pas, S. S., 24.
 Pasa = paksha, Gutt., 231; Amb., A., 14.
 Pasa, P. P., 27, 33.
 Pasaya = pratyaya, comp. pacaya, L. V. K. B., Gp. A. 23;
 Waeli.
 Pasak = pratyaya and pārçva, Amb. A.,
 Pasaekin, Amb. A., 26; pasackae Amb. A.
 Pasakkaemiya = pratyakshakarmika A
 Pasak = paccaka, 158, 15.

Pasılı (?), "Ascetic," P. P., 38

Pasu = paçcāt, S. M. A., 13

Paso, 158, 5

Paso = pratyūsha, Amb. A., 9

Pasmahalpāya Kael.

Passehi, P. P., 43, comp. paessa = paçcama

Paha, Gp. A., 10, Paha-karanawā, "to remove," S. L., 49, Nītingb., 6; Mah., 73, 40

Pahata = pāsata, Situlp., 4

Pahan = prasanna, Gutt., 39

Pahanowanna, R. D., 16

Pahan, "lamp," R. D., 24, 158, 19, S. L., 49; Nām., 176 Kavy. XII, 80, Wīeli, cf. Pān.

Pāhan, "stone," = pāshāna Galgirik (17), Wādīgala (69) Abh. A., 12, cf. Pānīwaessa.

Pahapeli = prāsādapankti, K. J., 44, cf. pāya.

Pahayamin (com. prasannakeremin) = prabhāyamin, Amb. A., 3

Pahasu = sparçu, Gutt., 15, 11

Pahāwaesi = prāsādawāsi, Amb. B., 26

Pahudawāsi, Kong (112) D. 7.

Pabala, K. J., 54; Nām., 232, pāhala, P. P., 42, S. L., 50, K. J., 54, prakāṣakarina.

Pahaela, Kong D. 5

Pabura = paccari raft, Ab., 665

Palī, "having published," Amb. A., 57, S. S., 34

Palamu = prathama, S. M. A., 11; Dondra (163) 13, palamuwa Wew., 37

Palala = prithula, Maled. fulān, Chr., 49

Pahsatari, Hab., 7, Periyankulam (7), cf. paṭisatari

Pā, water (?), 158, 9

Pā = pātra, Amb. B., 20, 28; cf. Mahapī, Atab. A. 54, Gp. C., 19

Pākasseli, P. P., 44

Pāṭṭa, Amb. A., 44, cf. pūṭṭa M.S., 138, 139, mod. pīc = prabhā

Pātae, 158, 12

Pādonā, "water for the feet," Ab., 425

Pān = pahan, lamps, 158, 12, Nām., 257, cf. Pahan Maled. fanuzu, "lantern," Chi., 58

Pānā, S. M. B., 7

Pānāwaessa, "haul," Ab., 50; cf. Pahan

Pāmili, D. I., 1, cf. paemili

Pāmok, P. P., 19 = prātimoksha

Pāya = prāsāda, L. V. K. A., cf. pahapeli

Pīwitaē, Gp. A., 9, cf. pawīja

Pisu, ease, L. V. K. B., mod. Sinh. pahasu

Pijāwat = pūjanīya, Amb. A., 35

Pariwataka, Mah. R. (6); Alutgalwihāra (52) = parivrājaka (?)
 Pariwāra, S. M., B. 20.

Pariweniya Konduk. (95); cf. Piriwen.

Pariharāṇa, P. P., 25.

Parumaka = parama, cf. inscr. at Buitenzorg Ind. Ant. IV.
 356 or = Sīri polemios the Andhrabhṛitya puḍumāwi, Weber
 Hāla, p. XIII. Ind. Stud. III. 485; Ind. Str. II. 222; Lassen
 IV., 88.

Pala = phāsulikā (?), Ab., 278.

Palaruk "Fruit tree," Amb. A., 50.

Palas Nām, 119; Ab. 535.

Palaha, P. P., 21 (?).

Palāwattbu = sākavatthu, Mah. II, 135.

Pali venerable, Tiss., 3, 7.

Palisatariya Periyank. 1, 4.

Paliha = phalaka, shield, Ab., 56; J. P. phalata Nir., 29.

Palu = pallava, K. J., 83.

Palutupāna Mab. II., 116.

Palol = pātali, the trumpet flower, Nām., 125.

Pallawawāla (Burnell, S. I. P. 37), Mah. II, 219.

Pawata = parvata Ton. Maled. farubada, Chr., 61.

Pawat, S. M. A., 24; Nām., 60; S. L., 95; Gp. A., 9. cf. puwat

Pawataa Tiss., 9.

{ Pawatit, P. P., 50; cf. Ganit, Kaendit.

{ Pawatinawā, to continue, S. L., 49; Waeligama, C. P.

Pawatuk = pūvataka? P. P., 49; cf. paewaetae.

Pawatnā, P. P., 8, 9, 16; Gp. B., 20; C. 3.

Pawatneyae, S. M. A., 20 Gp. C. 10; pawatnē, Gp. B. 1,
 pawatna, D. I., 18.

Pawatwā, P. P. P. S. M., Rank D. 3; Ruan D. 14. pawatwana
 Dondra (163).

Pawam, "conclusion," Amb., B. 2.

Pawarunū, P. P., 28.

Pawasa, "thirst," S. L., 24.

Pawita = pāpishṭha, cf. pāwiṭae.

Pawu = parvata, Amb., A. 32; B. 12; K. M. B., 10.

Pawura = pākāra, "Wall," Gp. C., 1; S. L., 49; Maled. fauru
 Gray, 22.

Paweniya, 158, 16 cf. praweniya.

Pas = pañca, Amb., A., 54; Wandr., 6; S. B. M. B., 3; Her.

Pas, S. S., 24.

Pasa = paksha, Gutt., 231; Amb., A., 14.

Pasa, P. P., 27, 33.

Pasaya = pratyaya, comp. pacaya, L. V. K. B., Gp. A. 23;
 Waeli.

Pasak = pratyaya and pārçva, Amb. A., 15, 21, 54; B. 4;

Pasackin, Amb. A., 26; pasackae Amb. A., 28.

Pasakkaemiya = pratyakshakarmika Amb. A., 21; B. 4.

Pasak = pacceka, 158, 15.

Pasili (?), "Ascetic," P. P., 38.

Paśu = paçcāt, S M. A., 13

Paso, 158, 5.

Pasos = pratyūsha, Amh. A., 9.

Pasmahalpāya Kael.

Passehi, P. P., 43; comp paessa = paçcima

Paha, Gp A., 10; Pahakaranawā, "to remove;" S L., 49, Nitinigh, 6; Mah., 73, 40.

Pahata = pasata, Situlp., 4

Pahan = prasanna, Gntt., 39

Pahanowanna, R D. 16

Pahan, "lamp," R. D., 24, 158, 19; S L., 49; Nām., 176

Kāvy XII, 80, Waeli, cf Pān.

Pahan, "stone," = pāshāna Galgırık (17), Wādīgala (69) Abha A., 12; cf Pānāwaessa

Pahapeli = prāsādapankti, K J., 44; cf pāya

Pahayamin (com prasannakeremin) = prahāyamāna, Amb A., 3

Pahasu = sparçu, Gutt., 15, 11

Pahāwaesi = prāsādawāsi, Amb B., 26

Pahudawasae, Kong (112) D 7

Pahala, K. J., 54, Nām., 232, pahala, P P., 42; S L., 50, K. J., 54; prakāṣṭharana

Pahaela, Kong D 5

Pahura = paccari raft, Ab., 665

Palā, "having published," Amh A., 57, S S., 34

Palamu = prathama, S M. A., 11; Dondra (163), 13, palamuwa Wew., 37

Palala = prithula, Maled. fulān, Chr., 49

Palisatari, Hab., 7; Periyankulam (7), cf paṭisatari

Pā, water (?), 158, 9

Pā = pātra, Amh B., 20, 28; cf Mahapā, Amb. A. 54, Gp C., 19

Pākasahi, P. P., 44

Pāta, Amb A., 44, cf pātha MS., 138, 139, mod pāo = prabhā

Pātae, 158, 12

Pādonā, "water for the feet," Ah., 425

Pān = pahan, lamps, 158, 12, Nām., 257, cf Pahan Maled fanuzu, "lantern," Chr., 58

Pānā, S M B., 7

Pānāwaessa, "hail," Ah., 50, cf Pahan

Pāmili, D. I., 1; cf paemili.

Pāmok, P P., 19 = prātimoksha.

Pāya = prāsāda, L V K A.; cf pahapeli

Pāwiṭae, Gp A., 9, cf pawiṭa.

Pāsu, ease, L V K B., mod. Sinh pahasu

Pūjīwat = pūjaniya, Amb A., 35

- Piṭa, back, P. P., 27, 28, 36, 38; Gp. A., 11; Piṭae, S. M. B., 7.
 Piṭatae, Thūp. VIII, D. 1., 19.
 Piṭassamak (com. piṭastāra), scavenger, Amb. B., 9; Maled. buri, Chr., 47.
 Pīṇi = priṇi, "dew," pinibimla, "dew drop," Her. Maled. fini. Chr., 53.
 Piṇisae, L. V. K. B., P. P., 26; R. D., 20; Thūp. L. P. VII, 2; comp. pinaka Kern Kawistud¹ p. 113.
 Piṇḍa, Amb. A., 12.
 Pidū ✓pūj, sacrifice, Gp. A., 11; L. V. K. B., cf. puda.
 Piduru = palūa, straw.
 Pin = puṇya, P. P. P., 14; Gp. A., 14; C. P.
 Pinawā ✓pri, "to rejoice," Gp. B., 9.
 Pinū, Gp. A., 8.
 Pipi, denom. from pushpa, "expanding," K. J., 140.
 Pimba, Gutt., 76.
 Piya, "father," P. P., 26; 158, 12; Thūp. L. P. VII.
 Piya = pāwāda, Gutt. 73; Nām., 159.
 Piyagiya = padagata, Mah. C., Amb. B., 55; comp. pediwa.
 Piyan = pidhāna, "cover," Amb. B., 11.
 Piyali = Prakṛiti, Gutt., 235.
 Piyawar, Min. A., 53.
 Piyassa = pradeṣa, roof, Kāvya. X, 162, Nām., 105.
 Piyānan, Thūp. I, 4.
 Piyāballa = pakshabilāla.
 Piyuma = padma Wandar., 11; Gp. A., 13.
 Piyo Aetawira, C. 14; Her.
 Piyewin, P. P., 37.
 Piri = parikhā, Gutt., 93.
 Piriapā, Amb. A., 14.
 Piriikara, P. P., 40, 41 = parikkhāra.
 Piriikā, P. P., 48, 49 (com. = sodhetvā) = parikkhā?
 Pirit = parittā, "defence," P. P., 27; Amb. A., 11; Nām., 252.
 Pirinacmu = parināmita, L. V. K. B.
 Piribada. Aet., 5; Ruan. D. 25; cf. Pilibad.
 Pirima male, Alw., 38; Maled. firimiha, "husband," Chr., 57.
 Pirimasā Waeli, Pirimaswā Kael.
 Piriwatu, 158, 3.
 Piriwan Kael.
 Piriwarā, Rank D., 4.
 Piriwahā, P. P., 31; piriwahana Abhay., A. 20.
 Piriwabaunā, Amb. A., 20; B., 5; S. B. M. A., 3.
 Piriwen, K. M. B., 19; Mayil. A., 26; Kong. B., 9; cf. pariweniya.
 Piriwemin from piriwenawā or pirihenawā, "fading away," P. P., 5.
 Pirihaṇa, "wasted away," Gp. A., 15; C. 10; cf. piriheḷa.
 Piriś = parishad, Kāvya, 80.
 Piriśindu = pāriṣuddhi, K. J., 45.
 Piriśudū, P. P., 21.

Pirseyin, P P, 19, retinue

Pirihima = parihāna, Gl Db, 32, Patawis, 137

Pirihelā Nām, 62, P P, 20, 25, Amb A, 15, 'disgrace,'
pirihelima, Her a veibo pirihenawā

Piru = pūranalada, S S, 57

Pirana = rūna, Kāv, X, 128, Kottā

Pirūl, Amb A, 29

Pila = piṇja, Kāv, IV, 11

Pili = sphatika, K J, 45

{ Piligannawa, Ch II, 15

{ Pilgaenima, Her

Pilpan = pratipanna, K J, 50, later puluwar

Pilbajakehi Tamanagala (55)

Pilmini, K J, 81, Nām, 290

Piliwisā = pratipucchā, Kāv, V, 29, X 85

Pilweta = pratipatti, K J, 75

Pilkalamba, "tail," Nām, 146, K. J, 197

Piwisa = pravishita, Gutt, 160

Pisana ✓pac, cooking, Amb B, 22

Pisamburuwa, F P B 5, Gp A, 20

Pihikulu, Gutt, 106, Nām, 246

Pihitā, "help," S L, 52

Pihiti, 'settled,' Gp B, 12, C, 21, Kong B, 7, K J, 89

Pihitiwiyac, Gp C, 22

Pihinawa = pus, proŭch, Maled foheng Ch, 71

Pih, Amb B, 8, 21 = patikā, "clothes," Ruau D, 17, 158, 14,

Maled fel, Chr, 51

Pilibad, Amb A, 18, 24, 29, P P, 44, cf pilbadā

Pilmage, L V K B, Amb A, 33, 37, B 41 = patumighu

Pilyamuk, Gp C, 6, Mā, 73 39

Pilwela = patipṛti, Amb A, 2, P P P, A, 7, Thāp, U P, I, 2

Piluku = pithasippu, Gp B, 4, Ab, 319

Pinanawā, "to swim," Maled sinang, "to dive" Chr, 53

Pukanā = pūḥkarinī Ganekanda (39), pukanālene = vāpyakā
kubhā, inser at Buddha Gya, Cunu, 155

Pugul = pudgala, Amb A, 17

Puŭci = potaka

Putupaya = potthapāda, Ab, 61

Putuwā = piṭha

Puduwa = puṭa

{ Pura = purna R D, 16 (21)

{ Puna, Thāp U P I, 4

{ Puta Wewel, 4

{ Put, Pute, Puti = putra, Hab, 10, Maled fulu Chr 67

{ Putanawan, Gp B, 27

Puda adoration, 129, 4, Nām, 181, Kāv, XII, 29, cf pidū

Pudamu, P P 44

Pudā 158, 12

Pudunnī, R D 22

Pun = pūrna, Amb A, 1, Gp A, 131

- Punimasa Debelgalpansala, 3.
 Pubudinawā, to wake, Ch. II, 15; pubudu, Gp. A., 13.
 Pura = pūrva, Mah. A.; 158, 1.
 Puramina, Gp. A., 7, filling.
 Purawā, P. P. P., 21, 24 and so to read P. P. 20 instead of piraewa.
 Purassara, P. P., 9.
 Purā, "having fulfilled," Gp. B., 6; P. P. 1.
 Puridasa Ing. A., 5; cf. puradasa, W. P., A. 5. opp. awawiseniya, the dark half; cf. purausin on the new moon day, Nīti. 5.
 Puruka = paru Pāli phalu
 Puruda, purudu, Gl. Dh., 27 = paricita.
 Purudda, acquaintance, Ab., 105.
 Purumuka Tiss., 3; Maha. A.; S. B. M. A., 1; W. P. A., 1; Ing. A. 3; comp. parumaka.
 Purumuwan Mayil, A., 7; see the foregoing.
 Puraeyi, Gp. B., 13.
 Pulun, "cotton," Ab., 494
 Pulupu = nālikera Parawis, 66; Nām., 136; comp. puḷapan.
 Pulusa = plushtakara, S. S., 34.
 Puwa, Her
 Puwak = pūga, Nām., 136; Ab., 564; Mah. II, 261.
 Puwayā = pausha, Hab., 10; cf. Ind. Ant. VII., 37; Transact. 2d Orient. Congr. p. 531.
 Puwnūga = piyngū, Mah. II., 180; Nām., 126; Ab. 571.
 Puwata = pravṛtti, K. J., 71; Gutt., 86; Nām. 60; cf. pawat.
 Puwala = prauḍha, S. S., 34; K. J., 90.
 Puṇak, Gp. C., 16.
 Puswaenna = paṇḍipannī, Ab., 584.
 Puhu = prithak, Kāvya., 52; cf. J. P., puhutta.
 Puhunu, P. P., 31. (lesson 1)
 Puhundāweda, Amb. B., 30.
 Puḷapan, K. M. B., 9; puḷupu Minneri (123) A. 49; comp. pulupu.
 Pūṇā, Amb. B., 41.
 Pekaniya, navel.
 Peṭi = pāṭhina, Nām., 85; Kāvya. X., 166, III., 31.
 Peti = paṅkti, K. J., 83.
 Petre, S. M. B. 8; cf. petmagae = paṅktimārga, Parawis, 77.
 Petaella = potthalikā, Ab., 523.
 Peditw (cf. inangī paewijian, P. P., 38), Ing. B., 24; Kong. A., 16; K. M. A. 17; cf. tediya, pedenpeda, Kāvya. III., 4.
 Penena, Ruan D., 21.
 Penenawā, Gh. II., 16; penīma, "sight," Alw., 75; Maled., feni Chr., 67.
 Penella, "fire-brand," Sub., 126.
 Pera = Pūrva, K. J., 135; Amb. A., 47; Gp. A., 16; Wewelk, 5.
 Perana, Ing., G. 1.
 Perawaru = pūrvavāra, morning, Amb. A. 28.

- Periwae, P P, 31, comp porawanawā
 Perahara = parihāra, Gp A, 5, 6, S M A., 31, cf Paeraehaer
 Perum = pāramita, Gutt., 2
 Pereli, Amb A 38, J R A S, 1874, p 163 (disturbance)
 Perewae Amb A. 10 from porawanawā
 Peiewi = purohita, Paiawis 44
 Perewaeliyak, Amb, B, 12, 11 = pehera, peskāra, comp
 Upham's Sacred and Hist Books, I, 339
 Peraeyaeae, P P, 36 = pubbayāma
 Peraehaer, Aetawira D 16 comp paeraehaer
 Pew = pita, Ab, 390
 Pewu, Gutt., 200
 Pokuna, Amb A., 40, Hem I, 116 cf pukana
 Poṭa Amb B 42 = pinda
 Potuwa, spillwater
 Pot = pustaka Amb A. 5, 4, P P 23, 158, 3, Maled fo
 Chr 49
 Potun, Kotṭa (160)
 Potwāra, L P, 2
 Poda = bindu.
 Popi, "shaking," Nām, 242, Kāvya. XIII, 47
 Pobayā = prabodhakotā Gutt 23
 Porawanawā = parupati, pōruwa Ab, 532, cf Perewae and
 porōnaya
 Porawa = parāṣu, Maled furo, Chr 47
 Porodda, 'leathern girth,' Ab, 365
 Porōnaya, cloth Amb B 53, cf perewa and porawanawā
 Pola = phoṭa, boil, Ab, 324
 Polamba = pralobha, Kāvya, 70
 Polowa, "earth," Nām, 95, Kāvya XIII, 37, cf polowa
 Pol = phala cocoanut
 Polla = potaka, Kāvya, VI, 13, cf Paetawā
 Polawitta, Dondr (159)
 Poṣon = prasūna, "flower," S S, 43, cf Pohona, Dondr (163),
 C P
 Poho, P P, 28, 35, Thūp I 4, Amb A 44, S B M., A. 1 =
 uposatha J P posaha
 Pohok, Wewelk, 19, 22
 Pohota Sandagiri, D 3 (23) = prabhuta
 Pohonā, P P, 35 = poṣon (i)
 Pohosāt, S M B, 3, P P 23 = praṣasta rich, cf Pō
 Polang, Gp A, 10
 Polanawā = sphurayati
 Polowa = prithivi, Gp A. 14, E P A 7 Aet A. 7 (117),
 poloya Dewanag, 3, Wewelk, 2, Mayil, A 9
 Pō = pohosāt, Kāvya X, 89
 Pōya = uposatha s poho
 Prakalum = praskalan, S. S., 41
 Paetawā = potaka, Ab, 53, cf Polla
 Paeti, Kāvya III, 16

Paetiya, hiding, Alw. XXXV.; Nām. 35.

Paetwu, Abhayaw, A., 16.

Paetuwā, P. P. P., 54.

Paetta, side.

Paedakuṇu, Rank. D., 3 = pradakṣiṇa.

Paedum = Megha, Kāvya., 42; Nām. 33.

Paen = Pāṇiyam, Gp. A., 9; Maled. feng Chr. 71.

Paena = praskandhanayakoṭa, K. J., 63.

Paenū (?), Gp. A. 10, jumping, paennu P. P. P. 60.

Paena, Dondr. (163), 13.

Paenbala, shield

Paepiliyāna, Kotta.

Paemini = piṛpta, Parawisand, 8, 17; Wandar. 2; Rank. D., 2; Dondr. (163) 3; cf. pamiṇi and pāmili.

Paemili, Mayil. A., 4; Dewanagala 2; Galasne (144).

Paemilikaranawā, to complain.

Paeradima = parājaya, Ab., 402.

Paerumbora Kāvya XI., 25.

Paeraedae = parājita, Parawis. 56.

Paeraehaen = parisāvana, water strainer, Amb. B., 20; cf. parahana

Paeraehaer = parihāra, Mah. B., W. P. D., 14, Kong. (112), C. 13., cf. parihartavyo, Ind. Ant. VII. 7; VI., 17, 302; cf. Perahana.

Pael, watch hut, P. P. 38.

Pael, shoot of plants, Nām., 260; Dondr. (159); C. P. (172); Kael (162).

Paelanda = pilandhana, Gp., A. 7, Kāvya. X., 180.

Paelaen, Kotta. (160)

Paelaendae, P. P. P., 8; Thūp, U. P. I., 3.

Paelu, split, S. S., 57.

Paowati, current, Alw., 39.

Paewas = prakāṣa, K. J., 74.

Paewijyan, P. P. 34, 38; paewiji, P. P., 48; cf. Wadnā.

Paewidi, P. P., 30; Her.

{ Paewaetae, to continue Gp. C., 20.

{ Paewaetiyae, P. P., 24.

{ Paewaetten, Dondr. (163), 13.

Paewaetma, custom, P. P., 50.

Paewacrū, P. P., 27.

Paesula = paścāt kāla, posteriority, Kāvya. VI., 43; Nām., 244.

Paessa = paścima, Wandr., 15; Gp. A., 17; D. I., 8.

Paehenawā, to ripen, ✓ pae.

Pachæri = praharāṇa, Kāvya. XI., 9.

Pachærac, E. P. (116) A. 16; Aet. (117) A., 14.

Paeliya, Amb. B., 30; Rhys Davids I. 1., p. 18.

Pao = prasanna, Kāvya. 127; Gutt., 188.

Paela = pāli, Wandar., 14; Galasne, 3; S. B. M. B. 3; Gp., A. 17;

Kael

Paewana = Prakāṣawana, Gutt., 68.

Prapāla, 158, 2

Praweniya, Kael (162), cf paweniya.

Pralaya, D I, 1, S M, A. 2, Gp A, 13, Galasne, 1

Baka = bhāga Tiss, 14

Bakamūna = Vakramukha.

Bajukahi, Gayab (5)

Bat, Amb A. 1, E. P A. 6 (116), Dewanag 2; Mayal A 6

Bada, belly

Badae, S M B, 18

Ban, Amb B 38; Banae B 1, Baenae B 2, Parawis, 153,

S M A, 28 = bhana

Banannā, R D 28 cf Bimyaē

Bana, P P 36

Bata, Mah R 3, Kaeligatta, 22, Katugaha, 17, Maled bāte
Chr 60

Batiya = bbrītā, Bad (68), 4

Batura = bhastra, Kāvya X., 167.

Batge, Amb B, 19

Batsu = bhattachāpa, Mab II., 248

Bad = baddha, Amb A. 15, 44, Rambhaw, A 5

Badana, R D, 27.

Badāda = Buddhadivasa

Badinawā, to fry, √Bhrj

Badula = Bhallātaka, Mab II, 136

Bandawā, having built, Gp A, 20; 145b, 6

Bandu, Gp A, 4

Bamana, Galwibāra (54)

Bamikawiya, Nett. (29)

Bamu (i), 158, 4

Bumunu, Gp B, 4, 158, 15, C P, (172)

Bamba = brahman, S S I, 16

Bamba = vyāna, Ab, 269

Bambana = Brāhmana

Bambara = Bhramara

Barraaketa, Dunum (15)

Balātaka overseer, Hab, 5, cf Balannaka, S B M A, 3

Balanawā = Avalok, Amb A, 20, 31, P P, 33, Gp B, 22,
cf Baelū Maled balang Chr 66

Bulī, Wandar, 4, Kachig B 24, Katugaha, B, 15, Gp passim

Bala, crane, Nāma 143, K. J, 31, Balāwala = balākūlah
flock of cranes, S S, 33

Ballī = bhashala, dog C P, Maled balu, Chr, 63

Bawa, Gp B, 16, baw = bhāva, P P, 43, C P, bewen,
S S, 60

Basa = bhāshā, Gp A, 11, Maled bas, Chr 58

Basnā, Kael.

Bahan, string, Kāvya IX., 69, Nām, 227

Bahismā = bhasman, S S I, 22

Bahinawā, to descend, √hramṣ.

Balālā, cat = viḍāla, Maled. balan, Chr., 50.

Bā, a vbo. bahinawā, D. I. 9, S. M., A. 24, = Nihkshepakota Kāvya, XI., 21.

Bā = bbāga, Nām., 51; K. J., 154, cf. Baka.

Bāya, "brother," Tiss., 2.

Bālayā, "child," P. P., 39.

Bikawawi Alutg.

Bijakali, Mib. (20), Mab. R. (6), cf. Bajikahi.

Biji = bhrājitawi, K. J., 43.

Biju, "seed," R. D., 17; Dondra, (163), 15, 17; Maled. bis Chr., 54.

Bijurupa = bijapūra, Ab., 577.

Bijuwata, Gp., C, 8.

Bidam, Amb., A. 13 = abhidhamma.

Biṇṇa, Her, comp., baṇ.

Biṇuwa, P. P., 46; Biṇiyae, ib, 47, cf. Baṇ.

Binera, Sept. Oct., S. M., B., 14.

Binduwīma, Her.

Binduru, "changed," S. S., I., 9.

Bim, earth, Mab. B.; Aet., B. 3; 158, 3; Amb., A. 40; Maled. bing, Chr., 54.

Bimdiya, √bhid Kir., (57).

Biyana = bhaya, S. S., 14.

Birem = bṛitiya, Gutt., 2; Maled. birung, "to fear," Chr., 54.

Bili, Amb. A., 19 = balika Milindapañha, 84; Grimblot, 8; comp bili, "a powerful person," S. S., 57.

Bili, raw, Amb. A., 47; W. P. C., 9; Comp. bilimas, Nām., 85.

Bili Mayil, B. 5; Nām., 270; religious offerings, cf. J. B. B. R. A. S., VIII., 71, balivarddba, comp. bballan.

Biliyā = balisa, Ab., 674.

Bisara Kāvya, X., 209.

Bisam, Pl. of biso Mayil, B. 26.

Bisawa, Kotta.

{ Bisew = abhisheka, Amb., A., 2.

{ Biso, "Queen," Mayil, A., 12; Nām. 140; Kaelig. B. 13; Katugaha, B. 4; Abisew, K. J., 205.

Bisowa, Amb. B., 42; "Inauguration."

Buka = bbikshu, Tiss. 15; Galwana.

Buki, Nett, (29)

Budalnāwan, S. M. A., 19, for mudalnāwan from Tamil mudal, "money."

Budinawā, "to sleep," Alw., 64.

{ Budi, Amb. B., 42.

{ Budu, P. P., 1, 11, 18; Maled. budu, "image," Chr., 57.

Bun, Mayil, B. 6; Nām., 27; Bunna = bhagna Kael, S. S., 57.

Buna, "sister," P. P., 26; cf. buhuna, sister, Gl. Dh., 43.

Bunangana, P. P.; 26.

Bulat = tāmbūla Kaeligatta, (152b), A. 22; Katugaha, A. 17; Rōdiya tebala, J. C. A. S., 1855, p. 180.

Buluṇṭi, "dexterity," Nām., 275; Ab., 731; Kāvya, X., 132.

Bālu, Nām 125, Ab, 569.

Bedanawā, "to distribute," Amb, B. 16, 56.

Bentoṭa = Bhīmatittṭha, Mah II, 341; bem = bhīma, S S, 57

Bera = bheri, 158, 16, Ruṇ D, 26, Maled, beru Chr. 53

Beligala = bhillasela, Mah II, 320

Bellā, "pearl oyster," Ab, 676, Nām, 87, Maled boh Chr

Behedak = bbesbaja, P. P, 26, Ab, 330, Maled. beskarā,
"medicine," Chr, 60

Beheru, Nām, 130; Ab. 585.

Bē = bbeda, S S. I, 1, II., 21

Bojiya, Hab, 5, 6; cf bhojyaka pṛti inser at Salsette, XIII,
line 11.

Bond, Amb, B, 44 = Bbandika pariṇena (?) Mah 52, 58

Bodun, "eating," S S I, 21, cf Bojun, P. P, 32, 33.

Bonawā, "to drink," √pā, Maled. bong Chr, 53.

Boyana, Gp, C 11.

Boruwa = aparādha

Bol = busa, Pālī bhusa Ab, 453; Amb, B, 47

Bolidi Nām, 127; Ab, 574, 576

Bosat = bodhisattva, Gp, A, 3.

Boho = babu, P. P. 8; Gp passim, Wandar., 13, Modern
bohoma, contr bō Gl, Db, 41.

Baegin = bbāgena, Amb, A, 52; B, 4; Wandar, 7; Maled
bae, "lot," Chr. 59

Baegae, Wandar, 10.

Baetaluwā = Medhra (?)

Baeti = bhakti, Kāvya, V, 42; Parawis, 70

Baediṇāwa = bhrajita, Ab, 463

Baenā, 158, 4, S M A, 12 = bhāṇeya, cf Bāe

Baendae √bandh, Amb, A, 44

Baemma "bond," Nām, 245; Kāvya, XI, 21.

Baema, "eye brow," Maled. buma Gray, 20

Baerama = brahma Parawis, 145.

Baelū, Gp, A, 7, B, 9, 10, C 1, baelma, S L, 59 from balanawā,
cf Baelae

Bacwahara = yavahāra, Paraw 113

Baewi, Gp, A. 8, Baewin, S M, A, 26; Gp passim.

Baesae, a vbo babinawā, Amb, A 11, R. D, 21, Gp, A 36,
S L, 59

Baehaeri = bābira, "external," Amb, A, 23, P. P, 42, Maled
bera Chr, 62.

Baelae, Amb, A, 38, cf Baelū

Bāe, "brother," Amb, A, 5, Gl. Dh., 43

Bāenae, S M, A, 28, cf Ban.

Bāeya = Bhāga

Bhattayan, Gp, B 15, Thūp, VIII.

Bhaṇḍāra (mod bandāra), "son of a chief," 158, 2, comp Maled,
bandara, "public," Chr, 63

Bhayaē, Kaelig, A, 32, Katugaha, A, 25

- Bhallan, P. P., 39; comp. balikaraya, J. C. A. S., 1855, p. 74; 1875, p. 12.
- Bhārakaḷapasu, Kael.
- Bhāg, P. P., 8 = bhāga.
- Ma, Maha. A., Gp. A., 16; C., 10; cf. hunudiyama, S. S., CLVII.
- Makalgama = makkala Mah. II., 202; Nām. 140.
- Makula Galwihāra, (54).
- Makubamu = makshakudrūṇa, Mah. II., 116.
- Maga = Mārga, Gutt., 153.
- Magā, "look," S. S., 34.
- Magul, "feast," S. S. II., 21; Mangula, Amb., A., 33; Gp., A., 7.
- Majimodina, "march," Hab. 10; Ruanw. D., 16, (21); cf. Maendindina.
- Manga = mārḡa, Gp., A., 23; S. M., B., 8.
- Manggiya, Mah. C.; P. P., 38; Mayil. B. 10; mangdiwa, K. M. A., 17; H., mang, B., I., 319.
- Maṭa, Gp., C., 11.
- Maḍa, "mud," = Mala (?).
- Maḍula = maṇḍala, D. I., 4; Waelig., madulla Kaeligatta, A., 31; Katugaha, A., 25.
- Maḍuwa = Maṇḍapa.
- Maṇḍowuwa = Maṇḍāpaka, Amb., B., 53.
- Maṇi, 158, 8.
- Maṇḍapa, "almshouse," Gp., B., 23, C., 1.
- Maṇḍaran, Galasne, 3; D. I., 8; Gp., A., 17; Attanngalu-wansa, L.
- Mat, P. P., 40.
- Mata = Mātrā.
- Matu = Mastaka, "only"; L. V. K. C., P. P. P., 36; S. M. B., 1; Dondr., (163), I., 10; C. P., Cp., C., 12; Matumatu., J. C. A. S., 1879, p. 44; Matuwana, Roan. D., 32; P. P., 16; Cp., C. 24; Maled. mati "upper," Chr., 70.
- Mattantā, P. P., 41.
- Mattamatta, "drunk," Ab., 101.
- Mada = Majjā.
- Maḍaṭa = Mājyeshṭha, Nām., 121; K. J., 66.
- Maḍuka, Galgnik, (17); Maḍhuka, Kong., (112) D. 4; cf. Miwan.
- Maduta = Mattabastiya Gutt., 42.
- Madura = Maṇḍaka Kāvya, II., 12.
- Manā, P. P., 21, 46.
- Manāpaya, Mh. (20).
- Manāwedayi, P. P. P., 30; S. M. B., 16.
- Manikāya, Wueli.
- Maninawā, Ch., II., 18.
- Manuwāesara, Amb., A., 39; Mah. I., 237; II., 95; J. C. A. S., 1880, p. 33.
- Manumaraka, Gaj (5); Galwana, 2. Hab. 5.

- Manwā, S S, 57
 Mammae, "myself," Gp, B 15
 Mayewan, Gp, C, 16, (?)
 Marana, Abhiy B, 7
 Marabu, Gp, C, 12, "death," Sub 139
 Marā, Wewelh., 26, 18
 Maru, S S, 24
 Marumanaka, Mah R., Sandag D, comp, manumaraka
 Mal, brother, P P, 22, malanuwan, S M A., 27, cf Gl Dh, 43
 Mal, flower, Hab, 7, Amb, B, 3, 129, 6
 Mala, P P, 11, "dirt"
 Malakuda, "virgin," P P, 39, Gl Dh, 152
 Maladā, "sandal," S S I, 14
 Malawa = Mallaka, Ab, 458
 Malas, Amb A. 38, B, 34
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 Mawanta, S M B, 16
 Mawupiya, P. P P A., 26, P. P, 26, cf. matapitasa, Cunningham, 68
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 Mas, "fish," = matsya Abhy. A., 14, B, 6, Aetukida, A, 4, Maled Mas Chr, 55
 Mas, month, = Māsa Amb A., 4, 56, K M A., 7
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 Masuru = macchariyam, "jealousy," Nām, 71, Kāvya XIII, 52
 Masulutae, E P (116) A, 19
 Mastota = Macchattittha, Mah II, 68
 Māsina, "brother-in-law," Ab, 244
 Maha negi, P P, 13, Mahāngu, maharu, precious = mahāgha Nām, 235, Kāvya X, 194, cf mahrengi J P Mahariha, E H Mahang Hoernle, 81
 Mahara = grama, Gp B, 4, Gl Dh, 31, Ing A, 20
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 Mahanuni, Tiss, 4, 7
 Mahanel, "the blue lotus."
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 Mahapānan = Mahāpajñā, Gp B, 3, R D, 12, Ing A, 8
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 Mahayan Katugaha, A, 5
 { Mahayāna, P P, 6
 { Mahayana, P P, 12
 { Maharad, E P A. 11
 Mahalakā, Hab, 5.

- Mabāle = mahālekha Aet. B., 20; Mahalekā, E. P. A., 22; Ing. A., 19; Mahālaenā, Mah. A.; Kāvya. XIII., 90.
 Mahalusaṅga, P. P., 40, 46; Mahalā, 158, 9.
 Mahallawun, P. P., 39; Pāli mahallaka; Mag. mahālaka, Burnouf, Lotus, 367, 749; Kern Açoka, 105.
 Mahawatura, Gp. A., 9.
 Mahawar = Mahāpāra, Amb. B., 54; K. M. A. 13.
 Mahasarana, Kir., 2.
 Mahāambo = Mahābodhi, P. P., 43; Māambo, P. P., 32.
 Mabidi = maharddhi, Gutt., 81.
 Mahuduru, Gp. C., 18.
 Mahodhaya, 158, 11.
 Mabaengi = mahārgha, P. P., 13; K. J., 105.
 Maḷa, "dead."
 Maḷu, "brother," Situlp., 1; comp. mal.
 Maluwa = mālaka, 158, 11, 18; Ruan. D., 22; cf. māḷa, Grimblot Sept Sutta Pālis., 1.
 Mā, P. P., 8, 15; R. D. 24.
 Māgam = mātugāma, Her.
 Māgal = mahāgalla, Mah., 180.
 Mādae, Abhay. A., 21.
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 Mādelgas = mahalabujagaccha, Mah. II., 347.
 Mādaet = mahādāṭṭhika, Mah. II., 136.
 Māvaya, "distance," R. D., 21.
 Māma, "uncle," Ab., 245.
 Mālakā, 158, 17.
 Māligāwa, "palace," C. A. S., 1873, p. 78.
 Māwal = Mahāwila, Abhay. A., 7.
 Māwulā, Waeligama
 Māwaeni, P. P., 7.
 Māhaengi = Māhārgha, K. J., 105; cf. mahaengi.
 Miciyadiṭṭika = mithyādrisṭin, Kir. (57) comp. mi-adiṭṭu.
 Miṭa = muṭṭhi, "fist," S. M.
 Miṭināl, Amb. A., 33; comp. Nāl Mah. 50, 9.
 Miṭṭu, "goldsmith," Amb. B., 47.
 Miṇḍiya, "female slave," 158, 17; miṇḍi, Amb. B., 20.
 Mit = matsya S. S. II., 34; cf. mas.
 Midinawā, Tiss., 5, 6 = midīma = mukti, cf. mudawā.
 Midiwaeli = muddikā, Ab., 587.
 Midul, Nām., 105; Kāvya. XII., 47; Ab., 218; J. P. Mijjā.
 Midella = mucalinda, Ab., 563.
 Min, "fish," Nām., 83; K. J., 200.
 Min, "wisdom," Nām., 52; K. J., 125; Ab., 373; P. P., 19;
 Mindennaṭa, cf. nisadennaṭa.
 Minis, Ruan. D. 28, Amb. A., 30; P. P., 34; Mīnhā, "man," R. D. 28; Maled. mīlung, Chr., 60.
 Mīniya, "corpse," Ab., 58.
 Mīnmatu, "afterwards," Alw., 76; cf. natu.

Miyaṅgunu, Gp B, 10, Miṃunu = Māḃiyangana, Mah II, 136,
cf Mīpal

Miyara, "dam," Kāvya, 42

Miyulaesi, S S II, 21

Mirūgu = Marīci, Ab, 63, Nām, 41, Gl Dh, 46, cf meraj

Miris, pepper = marica, Maled Mirus, Chr, 62

Mirsawiti, R D, 30

Milaya, Kael

Milae = mūlya, "money," Ab, 531, Wewelk, 18, Amb B 3,
Gutt, 134, Ab, 471

Millanantota = māhtittha, Mah I, 146

Miwan, K M B, 3 = madhūka, comp miwan

Miwā = mahisha, "buffalo," Aetawīta C, 20, Mah C Mayil B
7, Ing C, 3, Wewelk, 25, 29, comp mi

Misak = vinā Kāvya, 20

Misaditu, Gutt, 56, Her = miyaditika, q v

Mihita = smita, P P, 40, cf Mahāvagga, VI, 35, 2

Mihinga = Mridaṅga

Mi = Mūsaka, rat D I 10, Mald Mida Gray, 16

Mi = Madhu, Migoda, Mah II, 136, Mumaessa bee

Mi = mṛityu "death," Gp B, 15 (?) Nām, 207

Mi = mahisha, Nam, 140, Kāvya VIII, 30, Maled miṃuna
Chi, 49

Mīpal = Mahipāla, comp miwā, S S I, 3, cf miyaṅgunu

Mimuttā, "great grandfather"

Mirikunu = Mardula, Kavy IX, 72

Miwan, Amb A, 50, Ab, 354 = Madhūka

Muktun, Aet B, 15, ✓muc

Mugaṭiyā = mungusa Ab, 622

Mugara = mudgara, Ab, 392

Mujita ✓majj, Hab, 1, cf kumudinawī, cf sumugga, Jat. I
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Mut, "besides," Amb A, 16, 41, P P, passim

Muti = Smṛiti

Mutu = muktā, pearl, P P P A, 13, Gp A, 18, Maled Mun,
Chr 62

Mutulaci = muttilamba, Mah II, 55

Muda = samudra (?), Mili (20), cf Mulundu

Muda K J, 47, cf Mundun

Mudala = Mudgala.

Mudala C P Kotta (160), Mudiliwar Kael

Mudawā = Muktakarawā, K J, 115

Mudun = Mūrdhan, Dewanaṣ 4, Nām, 166, Ab, 542, cf
mundun

Mun = Mudga, Kāvya V, 5 = Pālī Muṅga, Burmes I, 286

Mundu, 158, 14 = Mudrā?

Mundun = Mūrdhan or mudrī, Amb A, 25, 56, D I, 4,
P P P, 8, 12, Gp A, 12, Mudunpritharawu, Kael, cf muda,
mundun

Mura = Amṛita, Kāvya 79

- Maeriyā, Ruan. D., 26.
 Maerū, Gerund of Maranawā, Abha, A., 14.
 Macla = Mlāna, S. L., 69.
 Maes, bed, Nām., 176; K. J., 139.
 Maesiri = Masāragalla, Nām., 221.
 Maessakae, K. J., 137.
 Yakada, "Iron," R. D., 19; Maled. *dagadu*, Chr., 58; comp. *daḥ svārthe*, Hem, 429; Pischel, Beitr. III., 239.
 Yakadum, P. P., 39 (*yakaduru*), comp. *bballan*.
 Yakaya, Wewelk, 8 (?).
 Yaṭaka, "lower," Angul., 3 (67a)
 Yaṭatehi, Alw., 76.
 Yaṭaesi, "lower tank," Amb., A. 39; cf. *yaeta*.
 Yaṭgalac, "The lower hill," Amb., A., 34; comp. Maled. *aḍi gaḍu*, Chr., 60.
 Yadinawā, "to pray, beseech" ✓yāc.
 Yana, "called," S. S. I. 3; P. P. 27; Gp., B., 13, 20.
 Yannawunṭa, P. P., 28.
 Yalā, Amb., B., 27 = Salā, Chatty.
 Yali = Naewata, K. J., 78.
 Yawā, S. M., A., 31; P. P., 34, 35; Gp., B., 1; dawas yawanu, P. P., 24; cf. *dawaspatā*.
 Yasa = Yasasa, Kāvya. XII., 26.
 Yahana = çayana, Nām., 176; K. J., 55; P. P., 32.
 Yahaua ✓sah, Amb., A., 11.
 Yahapat = subhaprūpta = Yāpat, Gutt., 137; comp. Yāpalu = Subhapabbata, Alw., 72.
 Yahala, ṣeheli = Sahāya.
 Yahaṣa, Amb., A., 36; Yāla, a measure of extent, Rhys Davids J. I., p. 20, Ab., 484; cf. Yāla.
 Yāku = yāgu, Mah., R., 3.
 Yāla (tun yālak, 3 times), cf. *yāl* Nām., 35; J. Alwis Leisure Hours. II., 143; D. I., 12; Ruan. D., 31; L. V. K. R., 158, 8; Waeli.
 Yi = iti S. S. I., 1, 6; P. P., passim.
 Yi = asti S. S. II., 21.
 Yut, P. P., 37.
 Yutu = Yukta, Amb., A., 23; P. P., passim, *yutuya*, Gp., C., 9.
 Yuttāha, P. P. P., 56.
 Yutṭeyae, Gp., C., 15, 22; P. P. P., B., 2.
 Yutti = Yukti, Kāvya. XII., 79.
 Yuda = Yuddha, Gutt., 105.
 Ynwaraja, Gp., B., 1.
 Yā, P. P., 48.
 Yeta = Yanakalli, K. J., 38.
 { Yedā, P. P., 25; S. L., 69.
 { Yedi, P. P. P., 66; P. P., 21, &c.
 { Yedū, P. P., 51.
 { Yodā, "fastened"; Gp., C., 7; P. P. 10, 24; S. L., 69.
 { Yodi, P. P., 16.

- Yedi = Yācīta, S M., A., 17.
 { Yedena, Wewelk., 36
 { Yedennawun, P. P., 20.
 Yehe, S S., 4
 Yeheka, "excellent," K. J., 141; Paraw, 108.
 Yela = diyaddha.
 Yon = Yoni, S S I., 6
 Yona, kinsman, Gp., A., 5
 Yohombu, Nām, 126; Ab, 577
 Yae, Gp., C., 12, 23
 Yaeta = adhistāt P. P., 19, 23; cf Yataesi
 Yaeyi, S M. B., 17.
 Yaela = Yāla, P. P., 50; cf Yāla
 Yaewin, L. V. K. B., from Yawa
 Rakana, Hab, 5; R D., 10 (21).
 Rakawiya, Gaj 2
 Rakinawā, "to watch"
 Raknā, Amb, B., 37, S M B., 4
 Rakpānkata, Mah, II, 116
 Raj = rājā, L. V. K. A., Amb, A., 1
 Rajadaruwa, P. P. P. A., 10; 158, 6
 Rajaya, S M A., 20; Katugaha, A., 1.
 Rajasirin, S M A., 11.
 Rajastha, S M. A., 28.
 Rajini, "queen," Sandag, B., 3.
 Rajge = rājagriha, Amb, B., 9.
 Rajjuruwan, 158, 5; Gp. B., 16; Kaelig, B., 12; Katugaha,
 B., 2
 Raṭa, Amb. A., 47; Gp. A., 4, 20.
 Ratladuwa, Amb B., 37.
 Ranasimha, Gp. A., 10.
 Rat (?), S. M. B., 14 (v. 1 ranpata); Maled. rai, Chr., 64.
 Rad, Mah A., cf. raja L. V. K. A., raj Amb. A., 1
 Radawa = radaka, Amb B., 53.
 Radahara, taxes, Mayil, B., 5
 Radū = rājaduhitā S S I., 9.
 { Radola = rājakula, "headman," Wewelk., 17, Ing. B., 21;
 { Thūp U. P. III., 3; middle form rajakolhi, Tiss. 12
 { Radakol Mayil, B., 23.
 { Ran Gold, Amb. A., 35, B 1. Maled rang, Chr., 56
 { Ranae, Amb. B., 57 (money?); ranin, 158, 17.
 Randawa, Gutt., 215
 Rambukwaella = rāmcchuvallika, Mah II, 185.
 Raya, Nett. (29).
 Rala, wave, Kāvya XI., 10; Nām, 81; Ab, 662.
 Rawatanawā, "to cheat," K J., 134.
 Ras = raçmi, Kāvya X., 173.
 Rasawachiyae, Gp C., 10
 Raha or Rā = Surā, Kāvya IX., 23, intermediate form rāha
 Her. Mald. rā, Gray, 17.

Rahaja, Nett. (29).

Rahas, Gp. C., 11; Nām, 190.

Rāla = radala.

Rik for ruk S. S. I., 14.

Riṭa = Aritṭham.

Ridi = rajata Wandar., 5; Maled. rihī Gray, 17.

Riyana = ratana (aratnā) Cabit, 158, 12; S. L., 72; Kael;
Maled. riyag, Chr., 47.

Riwi = ravi, D. I., 4; Nām., 40.

Risi ✓ruc, P. P., 49, cf. risiwum, 'desire,' Nām., 71; ruswā Amb.
A. 6 = rucitwā.

Ruk = vṛiksha S. S. I., 6; Gp. A., 14.

Rukat, Nām, 118; Ab., 555.

Ruku, "dwarfish," Gp. B., 4; Mald. ru Gray, 17.

Rukuranawā S. S. I., 6, part. rukuḷō I., 14.

Ruti = ruci, Kāvya, passim.

Rodu = Mahat Kāvya., 721 = raudra Gutt., 219.

Rupun = ṛipu, E. P. A., 18.

Ruwan = ratna.

Ruwanmaeli, Wandar., 9; comp. Ratanamālā Mah., 90, 93.

Ruwanasun, Amb. B., 12, mistake for Ruwanasut = ratanasūtra,
Spence Hardy, Eastern Monachism, p. 26; Mil 350, Khad. VI.

Ruwarū S. S. I., 11.

Rusi = ṛishi, Kāvya. III., 33.

Reda = rajas, Gutt., 106.

Redum = rujanā, S. S., 41; Maled. rodu, "crack," Chr., 52.

Rēmas = rohita, "rawfish," Nām., 85; Kāvya. X., 166.

Roga, Gp. C., 6.

Roda = rekhā S. S. II., 26.

Ron = reṇu.

Rol, P. P., 18 (?).

Rōmbu = roman.

Rae = rātri, Maled. re Chr., 61, cf. raeya.

Rae = rāci, Kāvya. XIII., 36, cf. raes.

Rae = haera, Gutt., 114.

Raekināwa = rakshanāyaka, Amb. B., 17; Mah. I., 269.

Raekiya, Amb. B., 18; C. P.

Raekae = rakshākoṭa, K. J., 40; Abhay. A., 15.

Raekka, Gp. C., 7, 8, 9, 13; Min. A., 52, cf. daekka Gp. C., 5.

Raeṅgum, "dance," Nām, 66; K. J., 25.

Raedna, "queen," = rājñī.

Raeya = rātri, S. M. A., 15, cf. rae.

Raela = laharī, S. L., 73; Maled. rāula, Chr., 69.

Raewatilla, "deception," Sub., 140.

Raewu, sound, Nām., 64; Kāvya. XII., 18.

Raewula = ṣmaṣru, Nām, 166.

Raes = rāci, cf. rae.

Raeswū, Gp. B., 44; raeswu, P. P., 35; comp. Maled. raeskurang,
Chr., 47.

Raehiṇi = rushṭa, Kāvya. XII., 58.

- Raehuna = raçmī (ṛ), String Nām, 227, Ab, 448, H rasī
 Beames I, 348.
 Raehaena = raṣu, Parawis, 102
 La in sinbala √lā Hem IV, 238
 La heart S S I, 13, cf laya
 Lak = Lankā, E P A, 6, Aetw. A, 7, P P, 14, Wewel, 1;
 Dewanag, 3
 Lakada, "stick," comp Pischel Beitr III, 249
 Lakahi, Nett (29)
 Lakī = lakṣmī, Kīr (57)
 Lakuna S S II, 21
 Lakus = lakuja Nam., 124
 Laganā Her
 Lajaka, Galwihāra (54), cf. Aṣoka's Pillar Inser III
 Lat = labdha, S M A, 15, latao Kaelg, A, 33, Katugaba, A,
 26, lad, E P A, 17, Aetakada, A, 7
 Ladi Mahak D
 Ladin Ruan, D Gp A, 7
 Ladu, Gp A, 3, Amb B, 37
 Laddan, Wewel, 24, 25, Kong, C 4
 Ladda Abhay, A 18
 Laddāhu, P P P B, 21
 Lanuwī = raçana
 Landa = laja in wilanda Nām, 261
 Landa "woman," K. J, 77, Nām, 150
 Lapa Mark Nām, 39, Kāv, XIII, 57, K. J, 108
 Lopus = labuja or lakuja, Ab, 570, Nām, 124
 Lapnāram Nam, 130, Kāv, X, 163, Ab, 577
 { Labina, R D, 11 (21), P P, 18
 { Labanu, Amb A, 8, 40, B, 16, 37, Her
 Labhaya, L V K. B
 Laminā, P P, 44
 Laya, "heart" = hrdaya.
 Lawana, lip, Nam, 164, K. J, 127
 Lawī Debelg, 4, P P, 22, R D, 26, Gp A, 21, Wael cf
 lawae, comp Maled. lannang to apply, Chr, 47
 Lasunu, lahunu = laçuna S S I, 22, mod. lūnu.
 Lahāg = çālāka, Amb A, 10, Comp Mah., 43, 45, S S, 14
 Lā, P P, 47
 Lā = laha Kael
 Lā = lakṣhā, K. J, 58, Ab, 305, Nām, 175
 Lākada = lākṣhī, Ab, 305, cf above lakada.
 Lakitaka Alutg (52) hyawa Tiss 18, Palī līkutika Alw Kacc.,
 72, Mahāvagga IX, 4, 11
 Lun well, Nām, 88, K. J, 192
 Līyā, S L 10, C P
 Liyannawūn, 158, 15, hyaewiyae, Amb A, 54
 Lahanawā, "to lose"

Wajra, D I, 9

Waṭ, Amb A, 24, B, 14, 20, = waṭṭup, "wages"

Watageya, "round bouse," Gp C, 1

Wataway, Amb A, 56

Waṭuwā = vartakā, P P P, 52, 158, 17 (?)

Waṭi = wataneyayī, Amb A, 7

Waṭae, "around," Amb A, 43

Waṭṇāwaerī, Amb B, 14 (= watupnāyaka viriyakāra Com)

Wathū, Amb A, 40

Wadanā, P P, 16, Wael, 1

Wadanuwan, P P, 6, comp Mar badā etc, Pischel Beitr III, 257 f

Wadamanika Nett. (29), Galgamuwa, (30), Ponikulam, (94), comp Mah, 70, Burnouf Lotus, 625, Thomas, J R A S, N S, I, 484

Wadatalan, K. M B, 8, comp tal

Wadā awut, S M A, 27

Wadā, Gp A, 17

Wada, Mah, B; J C A S, 1879, p 30

Wadagenae, D I, 7

Wadāla, Ing A, 11

Wadu, carpenter, Amb B, 44 cf wudhika, Trans 2ad Orient. Congr, 342, Maled, wadangkurā mihung, Chr, 50

Wana = varna, S S. I, 2, 9, 10

Wanā = virahita S S, 34

Wannatuwara, 158, 15.

Wat = vrata, Amb A, 5

Wat, P P, passim, Her.

Wat = vastu, Amb A, 43, Mah B, J C A S, 1879, p 29

Wata, Amb A, 29

{ Watala, K J, 47, 'large'

{ Watala = visturna Kāvya, X, 122

Watama, Dunum, (15)

Waṭāwa, tunc, P P, 33

Watiwata, Tamanagala, (55)

Watup = vatthu, v istu, Amb A, 49; cf watu = āramaya, Kāvya A, 99, Arāṃavatthu Mahāvagga III, 5, 6

Watura = vātula, Gp A, 9, Thup VIII

Watsika = wassikā, (?) Amb B, 7

Watsunu = vīśacunnam, Ab, 306, powder

Wattam, "cleverness, S S, 23

Wadakasā = vāci, Sub, 142, cf, wadawala.

Wadawala = vacīvāṭaka, Mah II, 202, cf, wadakasā.

Lihil = çithila, Kāvya. VII., 53.

Li, S. B. M. B., 2, a vbo liyauawā, cf. lū a vbo lanawā.

Lilāwa, "action," P. P., 54.

Lunu, "salt," Maled. lonu, Chr., 65.

Lunuwarapa, Nām., 122; Ab., 553.

Luhu = laghu S. S. I., 1; S. B. M. B., 3; Nām., 26.

Luhul, Nām., 86; Kāvya. X., 166.

Lū = bahanalada S. S., 57.

Le = lohita, Maled. le Chr., 48.

Lekam = lekhakarma, Amb. A., 25, 57; Nām., 250.

Leḍa = Klišṭa, 'sick,' Nām., 157; Kāvya. XIII., 1.

Leṇa, Cp. B., 10; K. J., 69.

Leda or lenda, K. J., 35.

Leda, K. J., 70.

Ledaruwak = lekhadhāraka, "examiner" (t), Amb. B., 43.

Leya, "writer," Amb. A., 21; S. B. M. A., 5, cf. lænan.

Leladana = lilopeta, K. J., 92; Gutt., 106.

Lesā = lilā, Gutt., 131.

Lesā, R. D., 32; 145b, 3; Dond. (163), 24.

Lō, "stroke," S. S., 25.

Lo = loka Gp. A., 8, etc.

Lot = lodhra, Ab., 556.

Lopallā S. S. I., 13.

Lomudaehae, horripilation, Kāvya. VI., 33.

Lola, P. P., 15.

Lowa, P. P. P. A., 25; Gp. B., 21.

Lowinawā, ⁴/lib.

Lowaṇḍa or wacssa = lokawāsi, P. P. P., 13; ¹

L. P. VII., 1.

Losasun, S. M. A., 28.

Loho = lohita, Gp. A., 18.

Laekiya = Alamkṛita.

Laegum, P. P., 38, a verbo lāginawā.

Laēṅū a verbo nañgh, E. P. A., 13; Amb.

J. C. A. S., 1879, p. 35.

Laedi, Amb. B., 19.

Laebi, P. P., 35; Kaeligatta, A., 31; Katug.

Laebim, Gp. C., 5; laebeyi, R. D., 18.

Laella, "plank," Alw., 77.

Lænan, Mah. B. "writer."

Lāesi, "slow," Ab., 54.

Wa, being, S. S. I., 1; P. P., 39.

Wak = paksha, Mah. A., Amb. A., 45, 53; ¹

Wakagasālā, Kāvya. X., 220; comp. Pischel zu

Wakasahidaka, Sītulp., (16).

Waga = vyāghra, leopard, Gut., 209; Gray, 1

Wagapul, "long pepper," Nām., 218; Ab., 583.

Wagala = galita, Kāvya. X., 118; Nām., 247.

Wajāraṇa, Amb. B., 38; Wajārat, Amb. A., 1

A. 17, = avadhāreti.

Thūp.

Wajra, D I, 9

Wat, Amb A, 24, B, 14, 20, = waetup, "wages"

Waṭageya, "round house," Gp C, 1

Wataway, Amb A, 56

Waṭuwā = vartakā, P P P, 52, 158, 17 (?)

Waṭi = wataneyya, Amb A, 7

Waṭae, "around," Amb A, 43

Waṭnāwaera, Amb B, 14 (= waṭupnāyaka vīriyakāra Com)

Wathu, Amb A, 40

Wadanā, P P, 16, Wach, 1

Wadanuwan, P P, 6, comp Mar badā etc, Pischel Beitr III, 257 f.

Wadamanaka, Nett (29), Galgamuwa, (30), Pomukulam, (94), comp Mah, 70, Burnouf Lotus, 625, Thomas, J R A S, N S, I, 484

Wadatalan, K M B, 8, comp tal

Wadā awut, S M A, 27

Wadā, Gp A, 17

Wadā, Mah, B, J C A S, 1879, p 30

Wadīgenae, D I, 7.

Wadīla, Ing A, 11

Wadu, carpenter, Amb B, 44 cf wudhika Trans 2nd Orient Congr, 342, Maled, wadangkurā mihung, Cbr, 50

Wana = varna, S S, I, 2, 9, 10

Wanā = virahita, S S, 34.

Wannatuwara, 158, 15

Wat = vrata, Amb A, 5

Wat, P. P, passim, Her.

Wat = vastu, Amb A, 43, Mah B, J C A S, 1879, p 29

Wata, Amb A, 29

{ Watala K J, 47, 'large'

{ Watala = vistāna. Kāvya, X, 122

Watāma, Dunum, (15)

Watāwa, time, P P, 33

Watuwata, Tamanagala, (55)

Watup = vatthu, vīstu, Amb A, 49, cf watu = arimaya, Kāvya X, 99, Arāmaavatthu Mahāvagga III, 5 6

Watura = vātula, Gp A, 9, Thūp VIII

Watsika = wassika, (?) Amb B, 7

Watsunu = vāsacunnā Ab, 306, powder

Wattam, "cleverness," S S, 23

Wadakasā = vīcā, Snb, 142, cf, wadawala

Wadawala = vīcāvataka, Mah II, 202 cf, wadakasā.

Wadārī, Wandar, 4, Gp B, 9, C P, comp waejaerīya

Wadārīna, P P P A, 25

Wadalambahay, K M C, 10

Wadāleyin, Mah A. B, composed from wadala p p of wadāranawā and heyin = hetunā

Lāhīl = cithila, Kāvya. VII., 53.

Lī, S. B. M. B., 2, a verbo liyanawā, cf. lū a verbo lanawā.

Lālāwa, "action," P. P., 54.

Lunu, "salt," Maled. lonu, Chr., 65.

Lunuwaraya, Nām., 122; Ab., 553.

Luhu = laghu S. S. I., 1; S. B. M. B., 3; Nām., 26.

Luhul, Nām., 86; Kāvya. X., 166.

Lū = bahanalada S. S., 57.

Le = lohita, Maled. le Chr., 48.

Lekam = lekha-karma, Amb. A., 25, 57; Nām., 250.

Leḍa = Klishṭa, 'sick,' Nām., 157; Kāvya. XIII., 1.

Leṇa, Gp. B., 10; K. J., 69.

Leda or lenda, K. J., 35.

Leda, K. J., 70.

Ledaruwak = lekha-dhāraka, "examiner" (?), Amb. B., 43.

Leya, "writer," Amb. A., 21; S. B. M. A., 5, cf. lāṇan.

Leladēna = ilopeta, K. J., 92; Gutt., 106.

Lesā = līlā, Gutt., 131.

Lesā, R. D., 32; 1456, 3; Dond. (163), 24.

Lō, "stroke," S. S., 25.

Lo = loka Gp. A., 8, etc.

Lot = lodhra, Ab., 556.

Lopallā S. S. I., 13.

Lomudaehao, horripilation, Kāvya. VI., 33.

Lola, P. P., 15.

Lowa, P. P. P. A., 25; Gp. B., 21.

Lowinawā, ✓lih.

Lowacda or waessa = lokawāsi, P. P. P., 13; Gp. A., 8; Thūp.

Li P. VII., 1.

Losasun, S. M. A., 28.

Loho = lohita, Gp. A., 18.

Laekiya = Alamkṛita.

Laegum, P. P., 38, a verbo laginawā.

Laēgū a verbo nāigh, E. P. A., 13; Amb. A., 4; Wewelk., 4;

J. C. A. S., 1879, p. 35.

Laedi, Amb. B., 19.

Laebi, P. P., 35; Kaeligatta, A., 31; Katugāha, A., 24.

Laebim, Gp. C., 5; laebeyi, R. D., 18.

Laella, "plank," Alw., 77.

Lāṇan, Mah. B. "writer."

Lāesi, "slow," Ab., 54.

Wa, being, S. S. I., 1; P. P., 39.

Wak = paksha, Mah. A., Amb. A., 45, 53; Wewelk., 6.

Wakagasālā, Kāvya. X., 220; comp. Pischel zu Hem. I., 26.

Wakasahidaka, Situlp., (16).

Waga = vyāghra, leopard, Gutā, 209; Gray, 16.

Wagapul, "long pepper," Nām., 218; Ab., 583.

Wagala = galita, Kāvya. X., 118; Nām., 247.

Wajāraṇa, Amb. B., 38; Wajārat, Amb. A., 16; waejaeriyae,

A. 17, = avadhāreti.

Wajra, D. I, 9.

Wat, Amb A, 24; B, 14, 20; = waetup, "wages."

Waṭageya, "round house," Gp C, 1.

Wataway, Amb A, 56.

Watuwā = vartakā, P. P. P, 52; 158, 17. (?)

Waṭi = waṭaneyayi, Amb A, 7.

Waṭae, "around," Amb A, 43.

Watnāwaeri, Amb. B, 14 (= watupnāyaka vīriyakāta Com)

Wathi, Amb. A, 40.

Wadanā, P. P., 16; Waeli, 1.

Wadanuwan, P. P, 6; comp Mar. badā, etc, Pischel Beitr. III, 257 f.

Wadamanaka, Nett. (29); Calgamuwa, (30); Ponikulam, (94); comp Mah, 70; Burnouf Lotus, 625; Thomas, J R. A. S, N S, I, 484.

Wadatalan, K. M B, 8; comp tal.

Wadā awut, S M. A, 27.

Wadā, Gp. A, 17.

Wadā, Mah, B; J. C. A. S, 1879, p 30.

Wadāgenae, D. I, 7.

Wadāla, Ing. A, 11.

Wadu, carpenter, Amb B, 44 cf. wndhika, Trans 2nd Orient Congr, 342, Maled, wadangkūrā mihung, Chr, 50.

Wana = varna, S. S. I., 2, 9, 10.

Wanā = virahita, S S, 34.

Wannatuwara, 158, 15.

Wat = vrata, Amb. A, 5.

Wat, P. P., passim, Her.

Wat = vastu, Amb. A, 43; Mah. B; J. C. A. S., 1879, p. 29.

Wata, Amb A, 29.

{ Watala, K. J, 47, "large"

{ Watala = vistirṇa. Kāvya, X, 122

Watāma, Dunum, (15)

Watāwa, time, P. P, 33

Watiwata, Tamanagala, (55)

Watnp = vatthu, vāstu, Amb A, 49; cf watu = āramaya, Kāvya. X, 99, Arāmanavatthu Mahāvagga III, 5, 6

Watura = vātula, Gp A, 9; Thūp. VIII

Watsika = wassikā, (?) Amb B, 7.

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Wadakasā = vācā, Sub, 142, cf., wadawala.

Wadawala = vācāvātaka, Mah II, 202, cf., wadakasā.

Wadārā, Wandar., 4; Gp B, 9; C. P, comp waejaeriyā.

Wadārana, P. P. P A, 25.

Wadālahbayi, K. M. C, 10.

Wadāleyin, Mah. A. B.; composed from wadāla p p of wadāranawā and heyin = hetunā.

- Wadāhinduwā, S. M. A., 32.
 Wadāja, cf. wadājo, S. S. CLVII; S. M. B., 20; Mah. A., P. P., passim, C. P.
 Wadālen, W. P. D., 4; cf. Kiyen S. S. CLX.
 Wadnā, Amb. B., 55; Mah. B.; K. M. A. 15., Aetawira, passim; cf. waedae Amb. A., 49; cf. paewijja.
 Wana = vinaya, Amb. A., 12; Parawisand, 41; P. P., 20, 23, 25.
 Wana, a verbo, wenawā, L. V. K. B., P. P. P. A., 29; P. P., 42.
 Wan (Pl.), P. P., 35, 47.
 Wanaka Dewagiriya, (53).
 Wana = virahita, Kāvya, 63, cf. waṇā.
 Wanasa = vināsa, Gutt., 83; S. S., 59.
 Wanija, Galwihāra, (54).
 Wanaes = panaes, Wewelk, 20, 21.
 Wanda = vanghā, Sub., 142.
 Wandanā, Wandar, 9.
 Wandimin, P. P., 43.
 Wandura = vānara.
 Wannēyae, S. M. A., 22; Gp. C., 14.
 Wap Amb. A., 4; Wewelk, 5; J. C. A. S., 1879, p. 38.
 Wapin, 158, 21.
 Wami = vālmika, Kāvya. X., 209.
 Waya = vāpi, Situlp., 3.
 Wayanawū, "to play," S. S. II., 21; Her.
 Wayasē = Awasthāwa, Gutt., 296.
 Wayira = Wera, Gutt., 38.
 War, "work," Amb. B., 33, 40; warjēta, "workmaster."
 Wara, monastery, Mah. A. B., Amb. B., 34.
 Waraja = aparādha, Amb. A., 51; cf. warada.
 Waranā, Mah. B.
 Warada, subking, S. S. I., 9, 14; = yuvarājā or uparājā.
 Warada, Ch. II., 15; P. P. 50; cf. waraja.
 Warada = viruddha, Kāvya. X., 101.
 Warada, "prayers," Gp. C., 5.
 War in Sthawirawaraya, P. P., 17 = terawarun.
 Waradaela, Ab., 520.
 Waral, bair, K. J., 38; Nām., 167.
 Waraka, Tiss., 9.
 Warū = warāha Nām., 139; Ab., 612.
 Warek, Kaeligatta B., 9; Katugaha A., 34.
 Walakā, Gp. C., 6; a verbo, walakanawā, to stop.
 Walanda, Wew., 33; Amb. A., 18, 46; cf. waelaenda.
 Walabaga = wadabāgni, submarin fire, Kāvya X., 203; cf. Pāli, wālabānala.
 Walasa, "bear," J. C. A. S., 1879, 40; comp. Maled. wālī, "jungle," Chr., 58.
 Walaswaewa = Taracchavūpi, Mah. I., 248.
 Walā, clouds, Maled., viṭā, Gray, 15; cf. waelaeli.
 Walaē, 158, 12.
 Walacmba, ware, Rōdiya lilenda, J. C. A. S., 1855, p. 170.

Wawastamī = vyavasthā, Mayil. A., 25

Wawī = vapi, "tank," frequent in inscriptions

Wawu, Gp C, 8

Was = vaṇṇa, Mayil A., 5, Amb A., 1, frequent in inscriptions.

Wasa = vāc, P P, 42

Wasa, "year," Hab, 10

Wasag, later wasanga, Amb A., 12

Wasana, Amb A., 8, P P, 47, Gp B 7

Wasan, the wass season, Amb B., 1.

Wasinnawun, P P, 19

Wasambr, south west, S S, 57

Wasara, (?) Ing A., 17

Wasal = vāṇa S S I, 14

Wasawin, P P, 29

Wasawasika, Mah R., (6), Kotturik (40) comp inscr at Nāsik
trans Cong 331, line 3

Wasin, later wisin Mayil A., 19

Wasagru = wassagruyen, Amb B., 15

Wasnu, Mayil. A., 24

Wahin = Upihana, Gp C, 21, Maled fiewang, Chr 66

Wahin = Yugadhara, Nām, 108; Kāvya X, 160

Wahanse, frequent in later inscriptions, see J C A S, 1879,
p 13

Waharē, Nām, 34, 47, Kāvya XIII, 31

Wahal, "slave," Nām 184, P P, 42, Thūp III, 1, Kāvya X, 142,

Wael, Rambhaw B., 4, D I, 5, mod. wal, Nitinigh

Wahala, weak, S S, 57

Wahala, loosening, Nām, 247, Kāvya X, 118

Wibalkotie, having supported, P P, 9, 11

Wahasae, Wandar, 9

Wahnī, 158, 20

Wala, "hole, cavity, pit," Maled, wala = avāṇa Chr, 56

Wala lamp Sandagiri, D 2 (23) Inter waet.

Walādat, a vbo, walādatnawa = avalāṇi 'to eat'

Walī = pitika, Amb A., 12, comp tewala.

Walī bracelet, 158, 12, Rambhaw, B., 5, P P C, 18, Gp
A., 19, B 22, Nām, 169, more modern, wael, Kāvya XII,
81, Maled oula, Gray, 23

Wā, P P, 4

Wādya, kitchen, Maled wadique, Gray, 22

Wādī, S B M B, 3

Wāsala, Kael

Wasī, Gp B, 9 (?)

Wāsinta, Gp B, 19

Wikal = vikāl, Her

Wikāla "twilight," P P, 27

Wikaṇa "trade," Amb A., 42, Maled wikang Chr, 66

Wiketa "rice field," Galwih (54)

Wikhowa = vikshepa, P P, 47

- Wigamaṇa, P. P., 40.
 Wigahaṭṭa, Ch. II., 10.
 Wicāla, a. vbo. wicaraanawā, P. P., 23.
 Wijita, Nett. (29).
 Wiṭae, P. P. P., 61.
 Witāla "he inquired," Kāvya. X., 21.
 Witāleya, Alwis. Contr. Or. Lit. I., 122; comp. Pāli vitaccikā = vicaccikā, Jāt. I., 15; Mahāparinibbāna, 52.
 Wit cup, Nām., 214; Kāvya. XII., 79.
 Wītara = vistāra "so much," Hab., 7.
 Witarana "gift," K. J., 37.
 Widinawā, Ch. II., 17; winiwida piercing, K. J., 98.
 Widu = vidyut S. S. I., 3; Prākṛ. vijjū Hem. I., 15; Maled. widani Chr. 59.
 Widurat Indra, K. J., 140.
 Winisa "certainly" = viniṣcaya, P. P., 23.
 Windinawā, to enjoy S. S. I., 13; L. V. K. C.; S. L., 80.
 Windit, S. S., 45.
 Windimin, Gp. A., 6.
 Wibajakahī Galwana (10).
 Wibhāga, P. P., 39.
 Wiya = vyaya, Amb. A. 23; comp. Awiya, S. S., 20.
 Wiya = wayasa, Kāvya. II., 18; Nām., 254.
 Wiya = yuga.
 Wiyatana Nāgirik. (97).
 Wiyat Mayil A., 10; Wiyatā, S. L., 80.
 Wiyadam, expense, Koṭṭa (160); Kael., D. I., 25; Gp. B., 11; cf. yadun prayer.
 Wiyan = vitāna Canopy, K. J., 48; Nām., 175; Ab., 299.
 Wiyaba Nettuk (29).
 Wiyali dryland, Nām., 271; Ab., 280; Kāvya. XIII., 42; S. M. A., 24; cf. wēlanawā.
 Wiyawū Amb. A., 55; cf. wiyadam.
 Wiyae, a vbo wenawā, P. P., 19, etc.; Gp. C., 15.
 Wiruda, Strength, S. M. A., 10; cf. wiridu nāmayak, His Majesty's royal name, Kael. Gp. B., 14; Nām., 273; wirudāwali Gutt., 237; wiradu, L. P.
 Wirulesa, R. D., 11.
 Wil Thūp. VIII.
 Wil tank, Amb. A., 40; C. P. Nām., 89, Skt. vila cave.
 Wilanda, fried grain, Nām., 261; Ab., 463.
 Wilawun = vilepana, Her.
 Wilina, K. J. 63.
 Wilimuwana Nām. 140.
 Wilumba "heel," Ab., 277.
 Wiwaruṇa, Amb. A., 48.
 Wiwekawat, P. P., 20, 21, 23, 25.
 Wiṣaṭa, direction S. S. I., 22.
 Wisadara Snake, Nām., 77; Kāvya. XI., 27.
 Wisadā "spread," S. S. I., 22 = wihida, S. L., 81.

Wisabhāga, P. P., 27.

Wisara, Ton. (1)

Wisarata (?), 158, 4.

{ Wisi = viñcati, P. P. P., 39; Wewelk., 17, Gypsy bish Miki
VII, 22
Wisiti Hab, 9.

Wisitura = vicitra.

Wisin, P. P. P., 20; Wewelk., 45; comp wasin

Wisiyae, Amb A., 20, 43; P. P. P., 10; cf niwaesa = niwāsa,
K. J., 51.

Wisiya = wasangana, Gutt., 154

Wisuruwā having dispersed, Gp A., 8.

Wisuwa = visukha "Unhappy," R. D., 11.

Wisulu = visūka, Her.

Wisesa, Dewanag, 4.

Wissam = Viçvakarman S. S. I., 12

Wihitā = piṭatkoṭa, K. J., 140.

Wihida = haera, K. J., 55.

Wihida, wihidi = viçirna Nām, 114; Kāvya. IX., 71; Gutt., 66.

Wihidenawā to open, P. P., 18, 42.

Wihirabijaka, Mah R (6); Msh. (20); Mah I, 109, Alutg (52);
cf wisiri, Nām, 177.

Wili = vridā, Nām, 71; Kāvya. XII, 74.

Wiḷi, bow, 158, 10; Thūp VIII, Nām, 204.

Wi Amb A., 36; R. D., 36 = vrihi

Wun, "borne," P. P. passim, S S, 57.

Wunara = Aruna, Nām, 41.

Wuwa, P. P. P., 55; P. P., 8, 27, 39; Gp A., 9, C, 11

Wuwamanā, Ruan D, 18

Wubuṭa = viçishṭa "direction," S S. I., 22

Wū, Mah. B. P. P., 1, etc passim = bhūta.

We = bhawanti, Her.

Wedi "boat," Ab, 668; cf pētae

Wena = wīnā, Gutt., 89, Nām, 65.

Wendaru, fresh butter, Ab, 500

Wet = viyukta, Kāvya. X, 157; Nām., 240.

Weti, P. P., a. vbo, wenawā.

Weda = Skt vaidya Pāh vejja, Amb A., 11, B, 30

Wedayi, R. D., 10, S M B, 16; Gp A., 21; D I, 20, Thūp. VIII.

Wen = Vishnu, Kāvya. XII, 14, cf Welu, Hem I, 85

Wena = Wenasa change, Kāvya. X., 82, wena others, S S I, 6

Wenu, S L, 82

Wenasa = viçesbena, cf Wesesa.

Wenae, Gp B, 5

Wemin, part from wenawā, P P, 3

Weya = upacikā, D I, 10.

Weyi (?), Gp C 8

Wera = çarira, Kāvya. VII, 17; Parawis, 62; Nām, 158; werae,
P. P., 46, 47; S. S. CLI.

- Wera = wehera, Gp. B., 10.
 Werala = welatoṭa "sea-shore."
 Werala = Maryādā, K. J., 37.
 Weralu = Weluriya, Ab., 491; Nām., 221; J. P. veruliya.
 Wel "field," Ran. D., S. B. M., A., 1; D. I., 13; Nām., 209;
 S. L., 82; Rambhaw. B., 4.
 Wela, tats. P. P., 20, 35.
 Wela = walāhaka, K. J., 64.
 Welana = weṭhana, Ab., 745; cf. woṭunu.
 Welu = Vishṇu, cf. Wen., J. C. A. S., 1879, p. 4.
 Welu entwined, S. S., 57; Nām., 245.
 Weludata see inser. at Nāsik No. 12.
 Welep = viṭapa, Ab., 547; Nām., 113; Kāvya, X., 178; cf.
 velambo = vidambanā Pischel Beitr. III., 240.
 Welewi = vilambhita, quickness, Nām., 26; Kāvya, X., 169.
 Wellen Koṭṭa (160).
 Wewayi, S. M. B., 28.
 Wowulanawā ✓vep.
 Wesa "dress," Amb. A., 42.
 Wesamuni, J. P. Vesamana, Bhag., 213 = Vaiṣṇava.
 Wesesa, P. P., 22; cf. wenasa.
 Wehāwūyā (?) 158, 8.
 Wehedayi Wandar., 10; wēdayi, S. M. B., 16.
 Wohera Amb. A., 27; K. M. C., 4; P. P. 42.
 Wehesa = wehesa, S. S., Ran. D., 4.
 Woja Gp. B., 6, 17; Thūp. VIII.
 Welanawā "to wrap," ✓vesht, comp. welana.
 Welamba = waḍawā.
 Welanda = vaṇij "Merchant," Gp. C., 13.
 Wē = bhavati S. S. I., 1.
 Wē = vithi Kāvya, VI., 50.
 Wēlanawā, "to dry," cf. wiyali.
 Woṭunu = veshṭana, Gp. A., 7; B., 3; P. P. P. A., 8; Thūp. I.,
 3; comp. oṭunna.
 Woraendi = virājamāna Parawis, 39.
 Wae, Amb. A., 11; Mah. A., 11; P. P., 1, 2, 5, 6; Gp. A., 6, 10;
 B., 13.
 Waekarāṇa = vyākaraṇa, P. P., 17.
 Waegirenawā, "to sink," K. J., 134.
 Waejambehi S. S. I., 8.
 Waejāeriya, Amb. A., 17; comp. wadārā.
 Waejāerma, Amb. B., 20.
 Waet, Amb. A., 49; B., 35, Waeli. cf. wala.
 Waeta = vṛitta, Thūp. VIII. Parawis, 100. Waeli.
 Waetiya = vartikā.
 Waetūṇa, Wewelk, 39.
 Waetup lamp, Parawis, 62.
 Waetum = waetup, "wages," = vetana (?), Amb. A., 47; Nām.,
 209; Gutt., 176; Ab. 455; Kāvya, XIII., 64; Mah. 73, 37.

- Waetena Amb A, 49, B, 58, ✓pat cf niwadita Niray, 5
 Waeda and parawaeda, P P, 22, Gp A, 24, Waediya ib
 Wadawasanañ to dwell, P P P, 14, 17, cf waedae
 Waedi = viddhi S S II, 15, Gp A, 5; Amb A, 22, Maled
 wettang Chr, 54
 Waedi (taena) hunting ground, Gp A, 10
 Waedae, a vho wadinawā, comp Vadhuta Açoka's Ed IV,
 Journ. as XVI, 221, D I, 17, L V K A, Gp A, 14,
 P P P A, 14, Ran. D 4, P P, 2, J C A S, 1879, p 41
 Waedasitna Waeli
 Waedahinda, C P
 Waetiri = vistara Kāvya X, 139
 Waedae, "having struck," Kaelig B, 7, Katugaha A, 33, P P
 25, (?), Amb A, 49
 Waedae, L V K A, D I, 14
 Waedier Actawira B, 11, Waedarumayen Kong (112) A, 8
 Waenan, Mayil A, 3
 Waeni, 'similar,' K. J, 39, see Mūwaeni
 Waenemin, K, J, 134 = Kampiwemin
 Waenna = varna, K J, 81
 Waera = Vira, K J, 92
 Waera, "diligence," Num, 74, Kāvya. XIII, 62
 Waerada = Aparādha
 Waerian, Mah C, Mayil B, 7, Ing C, 6, Actawira C, 21
 Waeru, "distance," S S, 57
 Waeraeda = virodha S S, 59, Alw, 80
 Wacla = walli, Mah. II, 212
 Wacla = walalla, Kāvya XII, 81, cf walā
 Waelandanawā, "to embrace," S L, 84
 Waelapimā = wīṭapa, Ab, 123, comp welep
 Waelamitā "elbow," Ab, 265
 Waelayā, Her
 Waelasinnā, she-bear, Gp A, 8, comp waha
 Waeli = walukā, Ruan. D, 22, Amb A, 40, Mah II, 188,
 Maled weli Chr, 65
 Waesidanduam, Her
 Waelieli, "Cloudy," Ab, 50, cf wala
 Waew = vāpi, Amb A, 52, B, 55, Aetakūda A, 3, Gp. A,
 20, R D, 27, Maled weu Chr, 69
 Waewala = vāpivīṭaka, Mah II, 186
 Waewasthā = vyavasthā, Kotta. (160)
 { Waesi, Inhabitant, P P, 40, S M A, 30
 { Waesan, P P P A, 13, waesi, Gutt, 90
 Waesikiliya = vaccikūṭi, "latrine," Kael Ab, 212
 Waesae, Amb A, 12, 15 = wāsayakoṭa Com
 Wacsawiyae, P P, 30
 Wachap = vṛishabha S S I, 10
 Waeliyak, Amb B, 11, 12
 Wāe = waewa, 1456, 5; Ran D, 2
 Wækonda = Kunda Jessamine
 Wāepāra = vyāpāra, S B M B, 3

Wāeya = vāçl

Wāesara = wawisara, Amb. A., 39; J. O. A. S., 1879, p. 8.

Wyawasthā, D. I., 10; Gp. A., 18; Alw., 69; Wandar., 16.

Sa, "Six," Amb. B., 48.

Sakak, Wand., 14.

Sakasā, P. P., 31 = Saṃskṛitya.

Sakit, "once," S. S. I., 13.

Saku = saṃskṛita, S. S. I., 6.

Sakman = caṅkramanam, walking, Waelig; P. P., 31; Ab., 213;

Maled. henggun Chr., 71.

Sakwaḷa S. S. I., 13, S. M. A., 6.

Sakwā = cakravāka, Kāvya. X., 95; Sakwā libiniya Nām. 143;
Ab., 641.

Sakwit = cakravartti, Gp. A., 4; Ab., 335.

Saga = svarga, Gp. C., 7; Maled. suwaruge Chr., 57.

Sagamaraketa, Dunum. (15).

Sajjita, Ruan. D., 31.

Saṅga = çriṅga S. S. I., 22.

Saṅga = Saṅgha, K. J., 72; Mah. A. P. P., 46.

Saṅgaramin, Her.

Saṅgala = saṅghāṭa, Mah. II., 137; Saṅgala, a pair, S. L., 87.

Saṅguruwa = saṅgharūpa, L. V. K. A., Her. comp. buduruwa
and damaruwa.

Saṅgwaeli, Amb. B., 21; A., 38; S. B. M. A., 2; K. M. B., 18.

Satahan, Mark = saṅghāna Ab., 105.

Saṭhe = çāstri, Kir., 1.

Saṇḷa, Her.

Sat (i), P. P., 46; 158, 20.

Sat = Sattva, P. P., 8; R. D., 26; Her.

Sat = sapta Mah. B.

Sat = Chattra, E. P. A., 12; Amb. A., 3.

Satata, P. P., 20, 23.

Satan = santāna, Gutt., 224.

Satapā, P. P., 31 from saetapenawā; from this haetaepma,
corrupted haetaekma.

{ Satar, four, Mah. B.

{ Sataraka, Gp. A., 17.

Satarawanna, the fourth, R. D., 20; Dond. I.

Satara = çāstri, S. S. CLVII.

Satalis, forty, Ruan. D., 23.

Sati, P. P., 30, 37.

Satiyak, a hundred, Ruan. D. 24; 158, 11.

Satuṭu = santuṣṭa, P. P. P., 20; P. P., 42; Gp. A., 11; B., 12.

Satun, Gp. A., 8.

Satura = çatru, D. I., 4; Gp. A., 13; B. 21.

Saturuwa = çāstra, D. I., 21.

Satra, Wandar., 5; D. I., 20; R. D., 14; cf. Saetra Thūp. VIII,
L. P. 3; cf. dānastra Galpota B., 22; Tamil Chattrirama.

Sada, moon, Koṭṭa (160).

Sadalu = chadda roof, Ab., 208.

- Sadaṇṇa, P P, 20, caus of Sadṇṇa
 Sidaḥam, S S I, 22, Sidaḥam, P P, 19
 Saddhiwihārikā P P, 18, 22
 San = Saṅgā Amb A, 42
 San, "Cover," S S, 22, Amb A, 56.
 Sinaḥ, Gp B, 5 = sueha
 Sanṇha = snānaḥ ot, Kāv, IX., 57
 Sanahan = sansundunnāwā, Kāv, VII, 31
 Samṇ, "health"
 Santaka Kael.
 Sanda = candra Moon I, 2, Amb A, 4, Wewelk, 5, L V K B
 Gp A, 13, Maled hādu Chr, 60, comp Sindhī camdu Pischel
 Beitr, VI, 90
 Sandulu = candrikā K J 85
 Sanda = Kshana, P P, 37, S M A, 15, saendae, Amb A,
 12, cf sal Nām, 35
 Sandaya, Kāv, XIII, 49 = chandayae Kāv, II, 38
 Sindaes = chandis
 Sandahī, Gp A, 4, B, 23, P P, 18, Her Nittimgh, 12
 Sanhūdena, P P, 42 (to destroy)
 Sapat, P P 37, Nam, 272
 Sapaṇā, P P 32, a vbo sapaṇanawā Ch II, 15
 Sipugamiya = campaka°, Amb B, 37
 Sippāya, pleasure, Alw, 81
 Saba loc, sebeli, S S I, 4
 Sabraṇsaru, P P, 26 = sabrahmacāri
 Sam, Amb B, 34, 38, 40, 41
 Sama (for Sāma), P P, 1
 Sama, leave, P P, 27
 Samaka Koṭṭa.
 Samagaettan, P P P, 57
 Samajāya = samjāta, Amb A, 2
 Samanan, Mah A
 Samata, Situlp, 5
 Samadaruwan, Mayi B 24, Kong C, 9, W P D, 5, 158, 15,
 Wewelk, 45, Minn A, 48
 Saman, P P, 23
 Samanol, Wandar, 4, Mah 68, 6 = Samanakuta
 Samanga = samagra, Wand, 8
 Samanela = Samanasela, older Samanala Parawisand, 60
 Samara = Smarana, remembrance, Kāv, VI, 26, Nām, 73,
 Kāv, XIII, 54, S S I, 6
 Samawati = samīpatti, Gutt, 30
 Samas = Samāsa, S S I, 15, P P, 23
 Samūdanwiyae, P P, 49
 Samin = Samāgama, S S 31
 Samiyen Aet B, 10, Ingin, A, 24
 Samu, P P, 27, 28
 Samudura = samudra

- Samun = sammunjanī, Amb. A., 37; comp. musnā.
 Samurddhi, P. P. P., 20.
 Sampajanku (?), P. P. P. 24, 30, 37.
 Sampat, P. P. P. B., 30; Gp. C., 9, 15.
 Sampatwā, P. P. P. A., 28.
 Sampasumbiya, "bellow."
 Sambana, Gp. A., 19.
 Sayambhu, Kir. 3.
 Sayura S. S. I., 16 = sāgara, "ocean."
 Sarak, D. I., 5; Rank D., 2; Gp. A. 19; Waeligama.
 Sarana, Dewanag., 4.
 Sarata = çrānta, Kāvya. VII., 35.
 Sarasa, Dond (163), 19.
 Sarahā, 158, 8; Gp. B., 23.
 Sarahanawā, to decorate, Gp. B., 15.
 Sarā = çarad, K. J., 70.
 Sari, likeness, K. J., 99 = sadṛiça.
 Saro, "tanks," Hab., 2.
 Sal, time, Nām., 35; Amb. A., 9.
 Sal, stone, Hab., 6; Mah. A. Amb. B., 41; Maled. hila Chr.
 Sala, tree, S. S. I., 14; Nām., 113.
 Salamewan = çulāmeghavarṇa, E. P. A., 24; Amb. A., 1.
 Salaya, servant Amb. B., 22, 23; cf. Hāli Nitinig, p. 6.
 Salasat, Amb. A., 44; cf. salaswā Nitinigh, 10; Dond. (163), 24;
 Saelaesae passim.
 Salasanawā, "to adorn," S. L., 91., Salasmen Dond. (163), 20.
 Salasun = çailāsana, K. J., 128.
 Salā = chatā; Gutt., 61.
 Salu = çātaka, clothes, Nām., 173; Kāvya. X., 92.
 Salelu = Sallāla, S. S., 59.
 Saw = Sarva, S. S. I., 20.
 Sawanaga, Hab. 10; R. D. IV., 7 (21); Ing. A. 4. Ind. Ant., VI,
 68; IX., 271.
 Sawanyutopeta, Kir., 1.
 Sawayitha, Kottarakimbiyāwa (46).
 Sawiyahi, Nett. (29).
 Sas = satya, Kāvya., 128; S. L., 24.
 Sasun = çāsana, P. P. P., 15; Gp. A., 24; B., 12; cf. hasun.
 Sasna = çāsana, P. P., 8, 22.
 Sasnā = tacchita, Ab., 570.
 Saba, Amb. A., 22, 28; B., 16.
 Sahaḷa = Sadṛiça, Gutt., 61.
 Sāḷa, D. I., 18.
 Sā = çākhā, S. S. I., 1; Sāmuwa = sākhāniga, Nām., 139; Ab.,
 613.
 Sāka, "six," Gp. A. 17; D. I., 8.
 Sādā (?), W. P. A., 11.
 Sādā, having overthrown, S. M. B., 6; Gp. A., 22, 24; B., 15;
 sādhamin, P. P., 22.
 Sāpat = çākhāpatta, Mah. II., 250.

- Sīrasīya, "400," P P 4, Waeligama.
 Sāl, "rice," Amb A, 28, 47, 158, 9, J O A S, 1873, p 78
 Sīwā, "hare," S S I, 22
 Sābanuwat = iwasūna, Amb A, 22, 28
 Sībā, "having received," Amb B, 16
 Sika = çushka S S I, 22
 Sīkurā = çukra Kottā
 Singiyāna, begging, Nitinigh, 10, P P 26
 Sīp, Wax S S I, 22, Ab, 494, Kāvī X, 198
 Sīti ṛ vbo sītinawā, Amb A, 27, 29, P P, 5 21, sītae, Amb
 A, 3, P P, 2, Gp B, 10, L P, 5, mod hitinawa, comp
 S S, 57
 Sītinēyae, Gp C, 12
 Sīṭya, K M C Gp C, 5
 Sīṭyae, P P, 42
 Sīṭyawun, P P P, 41
 Sītu = setthi, Kāvī, 42
 Sīṭuwā, R D, 31, Sītae, Gp A, 14, B, 5, 22
 Sītuwaewa Mah II, 180 = Setthivāpi
 Sīt, mind, Gp B, 5, C, 6, Nām, 52, Her, D I 16
 Sīta = citta, P P, 38
 Sītā = cintayitva, P P P, 30, P P 9, Gp C, 16, C P
 Sītu Gp A, 9, C, 16
 { Sītwaru = cittaḥār, "painter," S S, 23
 { Sītṭir, Amb B, 37
 Sīdura = chidrā
 Sīna = jala, K J, 72
 Sīnāwa, "laugh," Ab, 175, P P, 41, Her Nām, 69, Maled
 heng Chr, 59
 Sīninda = Snigdha, Kāvī, 125
 Sīnibala K M B, 10, cf sīnidda and bolidda Nām, 127, Gl
 Dh, 54
 Sīpa = Spurça, Kāvī, VII, 27
 Sīpatola, Mah II, 124
 Sīm = Sīman, S S I, 22
 Sīmbul, cotton S S I, 22
 Sīya = çata, Gp A, 3, Sīyu, Wewelk, 17
 Sīyakpalama, "balance"
 Sīyalu = sakṛā 158, 21, Rank D
 Sīyum = sukshma, Gutt, 201, Nam, 238, Kāvī XIII, 40
 Sīyuruga, Gp B, 15, R D, 22
 Sīyo = samyoga, S S I 5
 Sīri, Mah A E P A, 2
 Sīrit, = caritra Mah B, Amb A, 6, 19
 Sīriya = churikā, dagger, Ab, 392, Nām, 206, mar suni,
 Beames, 218
 Sīriyaru, carpenter, Nām, 224
 Sīriwadu inferior carpenter, Amb B, 45
 Sīriyal = haritālam, Ab, 493

Siriwat, Dewanagala.

Siriru = çarîra, K. J., 61; P. P., 30.

Silâlekha, Gp. B., 12; S. M. B., 25.

Sil = çilâ, Her.

Silu = çikhâ, Sub., 147; Nâm., 22; Kāvya, X., 122.

Silunâ = Sikkhânâyaka.

Siwat, "stitched," S. S. I., 22.

Siwalu = Singâla, Nâm., 141.

Siwi = chawi, Kāvya, II., 4.

Siwiçûta, Kotta.

Siwim, Mah. A., cf. hiwenawâ, to cover.

Siwiladdhaya, Nett.

Siwu, "four," Wael. Thûp. L. P., III., 2.

Siwumaeduru, Nâm., 104; K. J., 107.

Siwumaeli = Sukumâra, Nâm., 243; Kāvya, XII., 1.

Siwuranga, Gp. B., 8; Galasne, 5; Rank. D., F. P.

Siwuru = cîvara, Amb. B., 16; P. P., 36, 46.

Sis = çirshâ, S. S. I., 22.

Sis = tuccha, Ab., 698; P. P., 37; cf. cuccha,

E. H. chûch, Hoernle, 92.

Sisârâ a vbo. sisaranawâ = sañcar, Gp. C., 2; W

D., 23; S. S. CLXI.

Sisi = çaçi, Gutt., 126; K. J., 128; Nâm., 37.

Sisnâ, ✓sic, S. S. I., 22.

Sihî = çlakshya, cf. suñga.

Sihina, sleep, = svapna.

Sihiya = smṛiti, remembrance, Nâm., 73; Kāvya, XI., 1.

Si = simha, "lion," S. S. I., 1; Nâm., 273; Kāvya, Hem., I., 29.

Sîma, "boundary," Gp. C., 9; Amb. B., 55.

Sîru = cîri, Ab., 646.

Siwaela, plough share, Ab., 448; Sisaema = Kasik
vation Ab., 445.

Suñka = çulka, toll, Ab., 356.

Suñga = çlakshya, cf. sihi.

Suñamin, 'bearing,' S. S. I., 22.

Suta, Amb. A., 13 = sūtra.

Satta or sutata, P. P., 19, 25.

Suda = çveta, K. J., 65.

Sudanō = Sujana, C. P.

Sudasa = sudaksha, Amb. A., 43; cf. sudasina, J. R. A.
203.

Sudusu, P. P., 40; Gp. C., 6; 145b, 2; 158, 18.

San = chinna, 'broken,' S. S., 57; Sunturu, S. S., 36;
Kael.

Sunu, 'lime,' Amb. B., 47; Maled. huni, Chr., 59.

- Sumbulu, bark, Nām, 115, Ab, 442
 Suru = çūra, S S I, 22
 Sul = çulā, S S I, 22
 Sulakula = svalankrita, Gntt, 233
 Sulaguna = Culangan, Mah I, 146
 Sulaṅga, Nām, 25; Kāvya, XIII, 37 = calaka
 Sulu, 'small,' K J, 136
 Sulu = çili, Kāvya, II, 8, Gl Dh, 109
 Suwa = Sukha
 Suwandatel, Ruan D, 24 = sugandbatela
 Suwapat, Wandār, 7
 Suwase = çukhaças, R D 11, Suwasen Kaelig, B, 4,
 Katugaha, A, 30
 Suwabasa = çatasahasraya, K J, 46
 Suwāmin = swāmin, 158, 5
 Susum, 'breath,' susmī, 'breathing,' Kāvya, XI, 27
 Susul, S L, 96
 Susū, Gutt, 162
 Sulu, S S, I, 22, II, 21
 Sūdeṭa = sūpajyeshṭha, S S 50
 Sūwisi, Amb B, 20
 Sa Wowelk, 24, Gp passim
 Sekhiya, P P, 22, 25
 Segunen, S S I, 16
 Senen, Amb B, 30, senāya, ib 44, from kshana? cf saena
 Set = çinti, K. J, 55
 Set, D I, 3
 Sekuwam = çvetikarma, Amb B, 3, 7
 Seda = çighra, Kāvya, X, 91
 Sedagaem = sakridāgāmi, Kāvya XIII, 80
 Sena = açani, Maled honn, Chr, 69
 Sena = sinā, Kāvya, XIII, 27
 Senanga, Gp B, 8
 Senasun, P. P, 32 = çayanāsana
 Senim (mod. senīma), Mah A.
 Senewi, L V K. A. Gp B, 15, L P, 3, Thūp L P, III, 4
 Senehasa, 'to love,' Nām, 270, Kāvya, XIII, 29
 Sema = çleshman, Ab, 41
 Semen, 'slowly,' S S I, modern hemin = kshemena
 Semera = Cānara, Gutt, 23
 Semehi, P P P, 13, D I, 14 = Kshamī
 Seyek, P P P, 34, Gp B, 7
 Soyin, P P, 2, Amb A, 41 Instr of se = chāya later beyin,
 comp Maled biyen, 'shadow,' Chr, 66
 Seygiri = Caitragiri, Amb A, 6
 Sera = cora, Kavy, X, 98
 Sellama, 'play'
 Sewamin, P P, 30, sewiyae, P P, 35
 Sewel = Sewāla, Ab, 690
 Ses = çirshā, Kāvya V, 26, cf sus

Siriwat, Dewanagala.

Siriru = *çarira*, K. J., 61; P. P., 30.

Silālekha, Gp. B., 12; S. M. B., 25.

Sil = *çilā*, Her.

Silu = *çikhā*, Sub., 147; Nām., 22; Kāvya., X., 122.

Silunā = *Sikhānāyaka*.

Siwat, "stitched," S. S. I., 22.

Siwalu = *Singāla*, Nām., 141.

Siwi = *clawi*, Kāvya., II., 1.

Siwiçuṭa, Koṭṭa.

Siwim, Mah. A., cf. *hiwenawā*, to cover.

Siwiladdhaya, Nett.

Siwu, "four," Wael. Thūp. L. P., III., 2.

Siwunaeduru, Nām., 104; K. J., 107.

Siwumaeli = *Sukumuāra*, Nām., 243; Kāvya., XII., 52.

Siwuranga, Gp. B., 8; Galasne, 5; Rank. D., P. P. = *caturanga*.

Siwuru = *clvara*, Amb. B., 16; P. P., 36, 46.

Siv = *çirslā*, S. S. I., 22.

Sis = *tuccha*, Ab., 698; P. P., 37; cf. *cuccha*, Hem., I., 204; E. II. *chūclā*, Hoerule, 92.

Sisārā a vln. *siwaranawā* = *sañcar*, Gp. C., 2; Wandar., 2; Ruan. D., 23; S. S. CLXI.

Sisi = *çaçi*, Gutt., 126; K. J., 128; Nām., 37.

Sisnā, $\frac{1}{4}$ sic, S. S. I., 22.

Sili = *çlakṣṣṇa*, cf. *suṅga*.

Silina, sleep, = *svapna*.

Siliya = *smṛiti*, remembrance, Nām., 73; Kāvya., XIII., 31.

Si = *siṃha*, "lion," S. S. I., 1; Nām., 273; Kāvya., XIII., 33; Hem., I., 29.

Sima, "boundary," Gp. C., 9; Amb. B., 55.

Siru = *çiri*, Ab., 646.

Siwaela, plough share, Ab., 448; *Sisaema* = *Kasikamma*, Cultivation Ab., 445.

Sūka = *çulka*, toll, Ab., 356.

Sūga = *çlakṣṣṇa*, cf. *sili*.

Suṇamin, "heating," S. S. I., 22.

Suta, Amb. A., 13 = *sūtra*.

Sutta or *sutata*, P. P., 19, 25.

Suda = *çveta*, K. J., 65.

Sudanō = *Sujana*, G. P.

Sudasa = *sudakṣa*, Amb. A., 43; cf. *sudāsina*, J. R. A. S., VIII., 202.

Sudum, P. P., 40; Gp. C., 6; 145b, 2; 158, 18.

San = *cinna*, "broken," S. S., 57; *Sunturu*, S. S., 36; *Sunbun*, Kael.

Sunu, "lime," Amb. B., 47; *Maled. luni*, Chr., 52.

Senupiriyam, Kael.

Seṇaṇaṇa, 54; P. P., 4.

- Sumbulu, bark, Nām, 115, Ab, 442
 Suru = cūra, S S I, 22
 Sul = çulā, S S I, 22
 Sulakula = svalankrita, Gutt, 233
 Sulaguṇa = Culanganī, Mah I, 146
 Sulaūga, Nām, 25; Kāvya, XIII, 37 = calaka
 Sulu, 'small,' K J, 136
 Sulu = çulu, Kāvya, II, 8, Gl Dh, 109
 Suwa = Sukha.
 Suwandatel, Ruan D, 24 = sngandhatela
 Suwapat, Wandār, 7
 Snwase = çukhaças, R. D 11, Suwasen Kaelig, B, 4,
 Katugaha, A, 30
 Suwabasa = çatasahasraya, K. J, 46
 Suwāmin = swāmin, 158, 5
 Susum, 'breath,' suṣmā, 'breathing,' Kāvya, XI, 27
 Susul, S L, 96
 Susū, Gutt, 162
 Sulu, S S, I, 22, II, 21
 Sūdetā = sūpajyeshtha, S S 50
 Sūwasi, Amb. B, 20
 Se Wewelk, 24, Gp passim
 Sekhiya, P P, 22, 25
 Segunen, S S I, 16
 Senen, Amb B, 30, senāya, ib 44, from kshana? cf saena
 Set = çintī, K J, 55
 Set, D I, 3
 Setuwam = çvetakarma, Amb B, 3, 7
 Seda = çighra, Kāvya, X, 91
 Sedagaem = sakridāgāmī, Kāvya XIII, 80
 Sena = açani, Maled bonu, Chr, 69
 Sena = sinā, Kāvya, XIII, 27
 Senanga, Gp B, 8
 Senasun, P P, 32 = çayanāsana.
 Senim (mod. senima), Mah A.
 Senawī, L. V. K. A. Gp B, 15, L P, 3, Thūp L P, III, 4
 Senebasa, 'to love,' Nam, 270, Kāvya, XIII, 29
 Sema = çleshman, Ab, 41
 Semen, 'slowly,' S S I, modern hemin = kshemena
 Semera = Cāmara, Gutt, 23
 Semehi, P P P, 13, D I, 14 = Kshamā
 Seyek, P P P, 34, Gp B, 7
 Seyin, P P, 2, Amb A, 41 Instr of se = chāyā, later heyin,
 comp Maled hiyenī, 'shadow,' Chr, 66
 Seygiri = Caityagiri Amb A, 6
 Sera = cora, Kāvya, X, 98
 Sellama, 'play'
 Sewumin, P P, 30, sewiyae, P P, 35
 Sewel = Sewāla, Ab, 690
 Ses = çirabā, Kāvya V, 26, cf 513

- Sesnwar, Amb. A., 15, "the rest" = sesawārawal.
 Sessawun, "remainder," P. P., 33. Alwis. Contr. or. Lit., I. 122.
 Sehen, Gp. A., 18; F. P. B. 8 = seyen, comp. Hem., I., 219 (h for y in chāyā).
 Selu = Sārikā, S. S. II., 21, cf. sacla.
 Sē shade, Parawis, 72, Mald. hyena, cf. hewana.
 Sēya = chāyā, K. J., 297.
 Sēnuyō, sleeper, S. S. II., 21.
 Soba, S. S. I., 22.
 Somnas, Amb. B., 8 = Somanassa.
 Sommaru = carmakāra, "shoemaker," Ab., 508; comp. Pischel zu Hem., I., 8.
 { Soyanawū, to seek.
 { Soyā P. P. P., 64; Wewelk., 15, 16.
 Sora = cora, Gp. A., 21; Wewelk., 12; Thūp., IV., Galāṇḍa, 7 (138).
 Sowa, Amb. A., 41, land fees.
 Sohona = susāna, "a cemetery," Ab., 105.
 Soḷoswana, Amb. A., 4, "the sixteenth."
 So = srotas, S. S. I., 22.
 Saeka, Gp. B., 14 = ṣaṅka.
 Saeta, "sixty," Knel.
 Saetigim, Mal. A. mod. haetigim.
 Saetṭalana, Ab., 342, attendants of the women.
 Saeta, strong, Gp. A., 8, Nām., 242 = caṇḍa.
 Saeta, brushwood, S. S. I., 16.
 Saet, D. I., 4 = clattrā.
 Saeti, Cluster., S. S. I., 22, Nām., 115.
 Saetra = satra (above), Thūp., VIII.
 Saetalilli, S. S. I., 22, "face."
 Saedinawū, to decorate, R. D., 13; Waeligama, Dond, II.
 Saedu = sṛjita kalāwu, K. J., 44; Saeda, Gp. B., 3 (7).
 Saedol = ṣārdūla, Nām., 138; Ab., 611.
 Saena = K-laya, Kūvy., VI., 57; cf. seṇen.
 Saenawiyae, P. P., 47.
 Saendae, Amb. A., 12.
 Saepal = samṣatti, Gp. C., 17, 24; Wandar., 13.
 Saepu = carvana, S. S., 57.
 Saekae = samā (I), Ab., 127, truth.
 Saemada = samārtjana, sweeping, S. S. I., 22; comp. haemaendae.
 Saemi = svāmi, S. S. I., 22; Ab., 36.
 Saemaetigim, from samanga, Amb. A., 16, 22, 54.
 Saemaeti, "whip," Gl. Dh., 144.
 Saera = Kattara, Ab., 443; Nām., 184.
 Saerada = ciraṇḍa, S. S. I.
 Saerayin, Amb. B., 5.
 Saerawū, Gp. B., 12.
 Saeru, "adorned," S. S., 57; a vbo sarahanawū
 Saeruma = sarva comp. haema-

Saela, "publicity"

Saela = çasta. Saelasiya, a vbo salasawā Dond (163), comp
sālamkū in Trivikram: Pischel Beitr, VI, 94

Saeli, S S I, 22 = Khali (i), Ab, 456

Saew = cāpa Gutt, 240

Saebaenawā "it is fit"

Saehaesi = çākjasimha, Gutt, 46

Sie = caitya, Gp B, 11 and margin, Amb B, 51, 145 b 11

Siesi = çistri, S S, 12

Siesisi = çākjasimbarishi, Parawis, 146

Hika, crest, S S I, 14

Hakuru, sugar, S S I, 22, Mald hakuru Gray 17

Handa = çabda, sound, S L, 100, Kāv, VII, 27

Hatak, P P 24

Hadāranwā, ✓ sādha

Hadāranwā = sayhāyana "to say, P P, 24, see haedaerum,
haedaeriyae, P P, 47

{ Hanika = Pālī sanikam, 'quickly,' Hem, I 149, comp haneki,
Kern Kawī stud, 128
Hanek, P P, 21, Abhay, A, 19, Hanli, P P, 31, 34, Nini,
26, comp mod Sinh haniki = Skt çanaś

Handanā = achādana, 158, 14, comp haenda

Handiya = sandhi

Hapūkanawā "to bite," ✓ car

Ham = carman, Mald han Gray, 20

Hamanawā "to blow," ✓ dhmi

Hawara, Hab Wadig (69), Wewelk, 12, cf Hindi hamāra =
asmākam, Hoernle, 50

Hamala, breeze, S S, 57

Hamaāna, Hab Mah R. (6), Galwī (34), Mih (20)

Hamuda Mih (20)

Hamiya = svāmika Tise, 15

Hamuwa = sammukha S S, 33, Parawis, 155

Hambu = ācūma, Amb A, 11, 28, Mah 205

Harakā = çakāra S S, 57

Hala, left behind, J R A S, 1873, p 78

Hawasa, evening, Mald, hawiri, Gray, 15

Hawurudu = samvatsara, Amb A, 4, 36, Gp A, 3, E P B, 4,
Mald aharu, Chr

Haz = sasya, Amb A, 26, 47.

Hasa = bāsa P P, 40, 41

Hasala = āçraya, K J, 104

Haskaru = hastakāra, Amb A, 48

Hasun = çāsana, D I, 11

Haawunṭa, R D, 17, cf J P, hāda

Hā also, S S II, 21, P P, passim

Hika = çushka, S S, 22

Hikmiya, Her

Hikmun, S S, 22, Hikmawā P P, 51, comp ikmun

Hikmae, P P, 25, 50

Hingawā = bhiksh, cf smāyana

- Hinguru, S. S. I., 22, comp. inguru.
 Hindawā, √sad Aet. B., 8; S. M. A., 32; P. P., 50, comp. innawā.
 Hidiwidina = çucivijjhanam, Ab. 528.
 Hinimagga, staircase, Ab., 216.
 Hindawūyeya, Kong. D. 8.
 Hindina, P. P., 42; L. P., 4, 5; Wael. 8.
 Hindīma, Her.
 Hindae, Amb. A., 22, 41; P. P., 31.
 Hinwā, Gerund of the causative of hinnawā mod. innawā.
 Hī = çita, arrow.
 Himakaelun, Kāvya. XII., 15.
 Himata, Nāgirikanda (97).
 Himi, E. P. A., 9; Amb. A., 11; Galāṇḍa, 2 (138); Gp. A., 5; C. 23;
 = swāmi, old, hami J. C. A. S., 1879, p. 18.
 Himbul = çālmali, S. S. I., 22.
 Hiya, Gp. C., 7.
 Hiyawura, quiver, Ab., 389.
 Hira = cāraka, prison.
 Hiragena, Nitinīgh, 6.
 Hirageya, Ab., 58.
 Hira = sūrya, sun, L. V. K. B.; P. P. P., 12; Hirawara, Nām.,
 102; K. J., 185; hiru Gp. A., 13.
 Hīri = rekhā, D. I., 11; Kāvya., II., 28; Nām., 250.
 Hila = chidrā.
 Hiwi = uswū, Gutt., 207; Gp. A. 2; Kāvya. XI., 31.
 His = tuccha, cf. sis Maled. hus Chr., 54.
 { His = çirshā, Amb. B., 53.
 { Hisa, head, Nām., 199; cf. isa.
 Hihila = çīçira, S. B. M. A., 1.
 Huṇa, = cūṇa.
 Huṇa, bamboo, Sub., 144.
 Huṇu, P. P., 13, 21.
 Huta, Hab., 7.
 Huda, P. P., 8, 28.
 Hun (?) 129, 4, comp. han.
 Hun = sinna, D. I., 24; Gp. B. 10; P. P., 29; Amb. A., 41;
 L. V. K. A.; Kan. D., 6.
 Hunu, sharpness, Nām., 245.
 Hunu, loosening, Nām., 247.
 Hunu, hearing, Nām. 248.
 Humbaha = tumbasa.
 Hūya = sūtra, thread, Ab., 523; Maled. ui Chr., 69.
 Hūla = salla, Ab., 393; Sub., 144.
 Hūru = çūkara, S. S. I., 22.
 Hetthumba = Gettumba, Mah. II., 80.
 Het Amb. A., 49 = hetu reason? Heyin = hetunā ib, 19;
 S. M. A., 18; J. C. A. S., 1879, p. 27.
 Hena (v. l. for yabana, Amb. A., 11), P. P., 22; Nām., 28;
 Gl. Dh., 36; S. S., CLX., S. B. M. B., 2.
 Hendarawnewa, Mah. I., 140 = sundaravāpi

Heptota = çubhatirtha, S S, 23, Nām, 88

Hepwibarā Mah II, 95

Hemawālī, Ruan, D (21) 14, comp Mah, 108 and 202, the correct reading is Hemamālī, comp Dāth IV, 9 (new edition), and it is identical with Ratnāwālī, the gold or pearl string, comp Mālī Mil, 118, 260, 389, Ratnāwālī-(sic) in an inscr at Ruanw Dāgoba (145 b 8)

Herana = samanera, S S, 57, P P, 25

Hela = Sinhala, Parawisand, 40.

Helenawā, to shake, S L, 101, Helu, dropped, S S, 57.

Heli = phalika, Gutt, 42.

Hewana = chiyā, cf sē

Helu, Gp A 9, cf helamm, Mah, 67, 7, 88, 83

Helmal (liela Parawis, 86), Amb B, 35; cf helmaeli Nām, 91

Hoṭa, snout = çunda, comp, Maled. Hodu, proboscis, Chr, 63

Honda, Wandr, 6

Hot, P P passim, Gp, B, 10

Hot (piluma) reclining, D I 24, comp ot.

Hōnawā, to repose, Gl, Dh, 41.

Hobaneyae, S M, 21, ✓çubh

Hopalu, Nām, 121, Ab, 573

Holwanawā = Solwanawā ✓cal, Gutt, 157

Hackilī = sankucita, Gutt, 42

Haekkaeyī, Ruan, D, 26, Maled hekī

Haeta = shashī

Haettāewa = saptatī

Haeda = çradhbā, Kāvy II, 38

{ Haedaerum = sajjhāyana.

{ Haedaeriyac, P P, 47 See hadāranawā

Haenuna, Gp, C, 16

{ Haenda = ūchādāna, K. J, 51, 61, Amb, A, 10, cf, handanā

{ Haendae, P P, 31

{ Haendi, D I, 10, haenda Wael.

Haendinae, Wewelk, 30

Haemae, S M, Ran, D, P P, 25, 38, Gp, A, 18, 22; cf, Hūmae and aema.

Haemaendae, Amb, B, 52, Nām, 233, Kāvy X, 101, comp saemada.

Haembu, Mah, B

Haemma, P P, 25, "to be killed," (i), cf, baemma, ✓bandh

Haerae, D I, 6, Ran, D, 2, Gp, A, 16, Haeraewiyae, P P, 51

Haeriyā, Amb, A, 25, 58

Haeti, stream, S S CLX, comp aeti

Haetwi = çālī vrihi, hull paddy.

Haetiya = cāti

Hāemae = saeruma, i.e., sarva, Amb, A, 36; Thūp, L P VIII, 1 later Aema, Kāvy, IX, 70,

Ladaru, P P, 39, Nām, 150, Maled, ladaring, Chr, 47

Lawaē, P P, 46, cf. awalawiya

Lahannā, S B M B, 3

Lahiniya pawu, Amb, A, 39

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 Anurādhapura, broken top of a pillar, 128.
 Anurādhapura, slab, 129.
 Andarawaewa, 9.
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ABBREVIATIONS

In the ALPHABETICAL LIST of WORDS

I — Books

- Mab I = Mahāwraśchī 1—37 ed by Turnour Colombo 1837
 Mah II = Mahāwraśchī 2nd part, ed by H Sumnagala and Batuman
 tudawa, Colombo, 1877
 S S = Sīdat Sangharawa ed by James Alwis Colombo, 1852
 Nam = Namawaliya, ed by Cornelis Alwis, Colombo, 1858
 Ab = Abbidhanappadīpika, ed. by Waskaduwa Subhuti, Colombo
 Gutt = Guttīla
 Kavy = Kavyaṣekhara
 K J = Kura Jātaka
 Jat I, II = The Jātaka, ed by V Fausboll, Vols I II, London,
 1875-79
 L M J P = Beiträge zur Grammatik des Jainaprahkrit von E Müller,
 Berlin, 1876
 Mikl = Miklosich Über die Mundarten u Wanderungen d
 Zigeuner Europas Wien, 1872
 Christ = Vocabulary of the Maldivian language by Christopher in
 Journal of the Royal Asiatic Society, Vol VI
 Gray = The Maldivian Islands by A Gray, in Journal of the Royal
 Asiatic Society, new series vol x p 173 ff
 Bhag = Ein Fragment des Bhagavata von A Weber in den Abhand
 lungen der Berliner Academie, 1865, s 369-444,
 1866, s 155-352
 Hala = Saptasatakam des Hala breg v Weber, Leipzig, 1870
 Mpech = Mpechakapīṭha breg v Stenzler
 Kern Aśoka = Over de Jaartelling der Zandelyke Buddhisten en
 de Gedenkstukken van Aśoka den Buddhist door
 H Kern Amsterdam, 1823

- Beames, I, II, III = Comparative Grammar of the modern Aryan Languages, by John Beames
 K. S = Kalpa sūtra of Bhāṭṭarabhu, ed by H Jacobi, Leipzig, 1879
 Hem = Hemacandra Grammatik der Prakritsprachen hrsg von Richard Pischel Halle, 1877, 1880
 Niray = Nirayavaliyāntam, ed S Warren, Amsterdam, 1879
 S L = Siela Lihiniya Sandeṣa, ed by W C Macready, Colombo, 1863
 Paraw = Parawāṇḍeṣa
 Her = Herasikkha (m.cpt)
 M S = Mulasikkha (m.cpt)
 Mil = Milindapaṇṇa, ed by V Trenckner, London, 1880
 Nitin = Nithugbandura, transl by C Le Mesurier and Panabokka, Colombo, 1880
 Sūb = Namamali, by Waskadawa Subhūti, Colombo, 1876
 Gl Dh = The Dharmapala with Sinhalese translation, by H Devamitta Colombo, 1879
 Beitr = Bezzenberger Beiträge zur Kunde der indogermanischen Sprachen
 Alw = Contributions to Sinhalese Grammar, by James Alwis, Colombo, 1863

II.—Inscriptions

- Nett = Nettukanla
 Hab = Habarime
 Ties = Tiesamharima
 Kir = Kirinde
 Gay = Gayalaka's inser at the Ruwanvelī Dagoba,
 Mah R = Mahā Ratnala
 Sand = Sandagiriwihara
 Mih = Meghawanna's inser at Mihintale
 Mahak = Mahakalattawa
 E P = Ellawanna Panala
 Aet = Aetawiragollaewa
 Amb = Mahinla III inser at Ambasthala, Mihintale
 Mayil = Mavilgastota
 Ing = Ingimmitiya
 W. P = Waduriga's inser nt Polonnaruwa
 S B M = Siri Sanga Bo's inser at Mihintale
 Att = Attanayala
 Abhay = Abhayawaewa
 K M = Kassapa V, inser at Mihintale
 Min = Minneri
 Kong = Kongolliewa
 Wenek = Wewelketiya
 Wand = Wandaruwihara
 P P = Parakramabahu's inser nt Polonnaruwa
 Gp = Galpota
 L V. K = Lag Wyaya Singa's inser at Abhayawae
 D I = Niṣṣanka Malla's inser at Dambulla
 R D = " " " at the Ruwanvelī Da
 P P P = " " " nt Polonnaruwa
 S M = Sihasa Malla's inser at Polonnaruwa

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